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HISTORY
OF
THE BOSJESMANS,
OR
BUSH PEOPLE;

THE ABORIGINES OF SOUTHERN AFRICA.

WITH
COPIOUS EXTRACTS FROM THE BEST AUTHORS,
SHOWING THE HABITS AND DISPOSITION OF THE ABOVE-NAMED
EXTRAORDINARY RACE OF HUMAN BEINGS.

WITH AN ENGRAVING.

PRINTED BY CHAPMAN, ELCOATE, AND COMPANY,
5, SHOE-LANE, AND PETERBOROUGH-COURT, FLEET-STREET.

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INTRODUCTION.

The extraordinary people, the subject of this pamphlet, were landed in Liverpool by the brig *Fanny*, Captain Wheeler, having been brought from the interior of South Africa by Mr. G. R. Bishop, a merchant of Liverpool. They were first introduced to the metropolis of England on the 17th of May last, at an interesting lecture by Dr. Knox, F.R.S., delivered at Exeter Hall, before a most scientific and fashionable audience; since which period they have been exhibiting at the Egyptian Hall, and have been honoured by visits from Royalty, the Judicial and Episcopal Bench, the Nobility, members of the learned profession, the Clergy, and the united services. To those who have seen these specimens of rude nature description is unnecessary. The wonder-stricken spectator might involuntarily exclaim with Hamlet—

“There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”

The romantic stories told by travellers in the interior of Africa of baboons or monkeys abducting women and children, and domiciling them in the woods and bushes, seems, on beholding these peculiar people, no longer unaccountable, as in external appearance they appear the connecting link between man and the monkey. According to the accredited writers on the subject (extracts from whose works are here given), they have no settled habitation, sleeping in bushes, and wandering from place to place to supply their daily wants; their weapon of offence or defence is the bow and arrow, with which their aim is unerring; they evince great expertness and cunning in securing their prey, “and when in search of the ostrich they disguise themselves with the skin, having stuffed the head and neck, which they hold in one hand, mimicking very accurately the actions of the bird pecking on the ground, &c., and are thus enabled to approach the unsuspecting bird. When within the required distance, they strike down the bird with their poisoned arrows.”

As children of our common parent, the benighted Bosjesmans are alike objects of interest to the philanthropist and physiologist—read rightly, they are a living lesson to the child and the adult, and should teach humility and gratitude for the numberless blessings of civilisation and the great boon of education.

To the phrenologist they will afford matter of speculation, whether their peculiar formation of skull results from natural defects, or from want of exercise of the particular organs called into action by civilisation and refinement; and it would be interesting, both at the present time and a few months hence, to examine the head of the baby Bosjesman, whether in its development it exhibits greater signs of intelligence (it being cared for, its little wants supplied, and constantly nursed by an Englishwoman) than its parents.

Though there is no doubt that the Phœnicians saw something of this race, and that the accounts which they brought from what is now called

the Cape of Good Hope, were in some measure justified by the facts, Herodotus was certainly in error (as the elegant but credulous old historian frequently was) when he recorded the fable respecting them concerning the eternal war between the pignies and the cranes. That the Bosjesmen have been immemorially a persecuted race, and hence stunted both in intellect and stature, is quite certain; and on this account chiefly they are interesting. Hunted down through a long succession of generations, by races corporeally more powerful, but mentally less cunning than themselves, they have still contrived to propagate and perpetuate their breed. And even this fact, if properly investigated, would tend greatly to illustrate the manners of Asia in times past. We know that the Queen of Richard Cœur-de-Lion brought home *black* dwarfs from Palestine, after the Crusade, and indeed every court in Europe, even down to that of Charles the Bold of Burgundy, required these poor creatures, deformed rather than decked by the precious ornaments with which they were loaded, as indispensable insignia of royalty. It is even said, though the authority is doubtful, that our Henry the Seventh, amongst his other sumptuary laws to break down the pride of a nobility, whose factiousness had caused the long and bloody wars of the Roses, prohibited the barons from indulging in these ostentatious luxuries, which he said were "too mean for a King, and too gaudy for a subject." The fact, however, of their being (both white and black) very common appurtenances to European courts, from the time of the Crusades down to the latter end of the 15th century, is quite established; and we beg to impress upon the scientific and philanthropic one conclusion which we have drawn from that fact. Every one must have read of the horrors of the Nubian slave trade, the victims of which, after being hunted down, are brought mostly by the southward route to the east, not to supply labour, as in the western regions of the world, but to supply eunuchs and dwarfs. The stronger tribes are, of course, stimulated by lucre to oppress the weaker, treating them as mere animals of chase, not for the sake of their skins, but of their bodies. It is only in this way that the physiologist can account for a peculiarity in the sexual structure of the Hottentot men and women—mutilations first arising from the necessity of self-defence against kidnapping, and afterwards cherished through successive generations as a religious superstition. From the same scourge—eastern luxury and tyranny—we can also account for the dwarf as well as the eunuch. The subject is indeed an interesting, though a melancholy one; and we hope, nay—we are sure, that if it is regarded as one of humanity as well as curiosity, the Exhibition at the Egyptian Hall will do some good for a race who bear the very impress of ages of persecution.

The man of science and linguist will be equally interested in their peculiar and confined language, an abridged vocabulary of which will be found in this little pamphlet.

The Press of England have been unanimous in their opinion that the interesting foreigners now exhibited and *exhibiting* (for their warlike and peaceful feats are equally national and peculiar) at the Egyptian Hall, are the most wonderful and interesting specimens of the human race ever seen in Europe.

DR. KNOX'S LECTURE ON THE BOSJESMANS, OR BUSH PEOPLE, AT EXETER HALL, MONDAY, MAY 17, 1847.

Dr. Knox, F.R.S., having by accident visited the Bosjesmans, shortly after their landing in Liverpool, he being about the same period delivering a Lecture on the Races of Men at the Manchester Royal Institution, wished for the opportunity of introducing them in London in his Lectures on the same subject, which was acceded to by the African travellers who induced these singular and extraordinary people to leave their native country. On Monday, the 17th of May, a crowded, scientific, and philosophical, audience attended at Exeter Hall.

Dr. KNOX said—When still a very young man my attention was forcibly directed towards the consideration of the obvious differences in the Races of Men. It was easy for me to observe that a nation, or empire, might contain within its bosom two or more distinct races of men—that is, groups of persons widely differing from each other in moral, physical, and intellectual qualities; and that such differences, as proved by historic record, had existed for centuries, and might so continue for ages to come; for we judge the future by the past, and what has happened may, we presume, again occur. Causes are only known by their effects, and invariable sequence is, with human minds, the only absolutely comprehensible relation,—the only cause we can possibly comprehend. This term “race” I soon came to know was used vaguely, even by men of science, and that, for obvious reasons, they seemed unwillingly to consider the question deeper, or to go beyond the mere surface: political and many other considerations obviously interposed here to call forth from men an explicit avowal of what they meant by the term race; and although nearly 20 years ago, as a public lecturer, I called on these persons to define the term—to state what they meant by it—to throw out of consideration national (that is, artificial) distinctions, and to meet the question fairly, and on a scientific basis; they have not as yet—certainly not generally—done so. Now, however, it is by no means improbable that men, in despite of their fondly-hugged prejudices, will be forced to consider the question more deeply, and in all its bearings. It has ceased to be one of mere curiosity: even here, within our own favoured isle, we have at least two races, without crossing St. George’s Channel, on the western shores of which are the head quarters of one of these races. For twice 700 years have the two races been living under the same climate; for half that period they have been living ostensibly under the same laws; yet have they neither amalgamated nor approached each other physically or mentally. Aliens in *race*, they probably never will. Thus, you perceive, it is not necessary to repair to foreign climes, or into tropical countries to find races of men differing widely from each other. No two races of men are more widely apart than the two now occupying as one nation the British isles: Saxon and Celtic they were once called, and will always continue so. But admitting that races of men may and do differ from each other most widely, although in their exterior or interior configuration they show no very marked anatomical differences, yet I freely admit that on the wide surface of this globe there exist races so strongly differing in colour, and in some other points of their external or internal structure, as justly to excite surprise and interest. Now, of all such races there is none, I apprehend, so singular as the race of whom I have to speak to you this evening; some remarks on whom, indeed, will form nearly all the discourse I shall have the honour to submit to you.

NAME AND GEOGRAPHICAL POSITION.

In describing a race it must always be of importance to ascertain clearly their geographical position, as it is with any other object of natural history; for on being shown a rare animal or plant our first question naturally is, whence does it come? Is it aboriginal

of that spot, or did it come from some other place? and if so, from what place? Secondly, we next very naturally inquire into the qualities, natural or acquired, of the natural history of the specimen shown to us. This method I shall, with your leave, adopt; but first permit me to state to you how I became acquainted with this race, so as to ascertain beyond all doubt the erroneous nature of the opinions of European scientific and literary men in regard to them. After the successful closure of the great European wars at Mont St. John, or Waterloo, as it is called, I continued for some time in the service of my country as an army surgeon, and in this capacity travelled much, I may say even wandered, in Southern Africa, the native country of these children of the desert now present. As surgeon to the left wing of the army which advanced into Caffraria under Sir Thomas Willshire, I had every opportunity of seeing and examining this race of men; some we had as servants; others, recently taken in the deserts, might be considered as unaltered, unsophisticated by even a semblance of civilization; for the civilization of the Dutch Saxon boor, like that of the far-west Anglo-Saxon, is but a semblance of civilization, so quickly do the very first of races descend in the scale of civilization when removed from its great stream. We need not travel so far as Kentucky, or the banks of the Gariep, to ascertain this fact; visit the south-west of Ireland, and the western shores of Scotland, and convince yourself of the existence of a race not much elevated in the scale of humanity above the simple natives now before us. But in many other wars with the redoubted Kaffirs—as in that under the unfortunate Colonel Brereton—in many expeditions into the interior with smaller parties or commandos, I had every opportunity of examining this race. Their name as known to us, their geographical position, their physical structure and intellectual nature, their past history and future prospects, will in succession rapidly occupy our attention.

First, *Names*.—When Vasco de Gama first doubled the Cape of Good Hope, he doubtless met the simple, harmless race whom we, after the Dutch, call Hottentots. He or his successors in the great field of enterprise landed near the mouth of that river we now call the Great Fish River, but which they called the Rio d'Infante, and built a fort, which they afterwards abandoned, proceeding further to the north, to warmer climes, in search of gold and spices, and ivory and jewels. The Dutch—the Saxon Dutch—our brethren and forefathers, our former rivals by sea, the only people—for a very obvious reason, as being of precisely the same race—who possessed that commercial enterprise, unwearying industry, never-ending cumulative desires, and unalterable independence and confidence, or self-esteem, leading to the much-vaunted go-ahead energy, as if this were based, as some journalists would have you believe, on some peculiar quality inherent in the Saxon race, and not a mere result of inordinate self-esteem,—the Dutch, I say, followed the indolent Lusitanian, seized on the Cape of Good Hope, and located themselves there as settlers and farmers. True to their nature, they sat down on farms as far apart from each other as they well could, a practice we see followed by our Anglo-Saxon brethren—our descendants, in fact—in America; driving before them a feeble and helpless race, the Hottentot, or yellow-skinned race of Southern Africa; seizing their flocks and herds, and finally their lands; reducing the natives to miserable bondage, the necessary fate of all races of men deprived of land and refused the privilege of defensive arms. To the powerful fire-arms and sinews of the Dutch boors, the tallest and strongest people on the face of the earth, the wretched Hottentot could only oppose the bow and arrow, and perhaps an assegai; the arrow he had dipped in poison, the resort of a feeble race. Retiring, therefore, before the Saxon race (that is, the Dutch boor) towards the east, he there encountered the Kaffir race, of whom I shall have to say something to you immediately. Unequal to the struggle with the warlike and formidable Kaffir people, the yellow race, or the Hottentot, retired northwards towards those deserts which it was scarcely worth the while of any other race to contest with them. Here they rested, if rest it can be called, in the presence and on the confines of two races which never are at rest—the Kaffir, namely, and the Anglo-Dutch Saxon (I class them together, as being nearly identical in physical and moral nature). The map to which I point will explain this to you. Here is Cape Point, and here Cape l'Aguilhas, the most southern point of the African continent. From these two points eastward, as far as the Sunday (*Zondag Rivier*), the Dutch found the yellow, or Hottentot race, in possession of the soil; tending their fat-tailed sheep and meagre oxen—incapable, seemingly, of improvement or of progress—debarred, as it were, by nature and by accident from the two grand springs and sources of progress, namely, an innate genius equal to original invention, or the contact of races already civilized. Unknown to Greek or Roman; unknown for many many centuries to Celt or Saxon, there cannot be a doubt that but for the progress of geographical discovery their condition would have been now

what it was 300 years ago; or, extinguished by the Kaffir race, they must have ceased to exist. Now, the Dutch called those people Hottentot—I mean those nearest the colony—who, possessing sheep and cattle, passed a nomade life in their proximity; but to the wilder portion of the race, poorer and more savage, they gave the name Bosshjieman, or men of the bushes. Their names, as known to themselves, were perfectly different, and the language they used so widely distinct from all other races of men as to surprise those who hear it for the first time. The Hottentot tribes were known to each other as the Namaquas, Antniquas, Gonaquas, &c.; the race called Bosjesman are evidently the same people; the highest authority with which I am acquainted, the celebrated African traveller, Dr. Smith, considers the Hottentot and the Bosjesman as being identically the same race; differing in no respect from each other excepting as to wealth—the Bosjesmans being the outcasts, as it were, of Hottentot society, and bearing the self-same relation to each other as the back settlers of the American forests to their brethren of Boston and New York; or the Bushrangers of Australia to the inhabitants of Sydney. Without venturing to oppose so high an authority as I have just alluded to—the person above all best qualified to offer an opinion on this point, and on all others connected with this race—I may yet suggest, that though strongly affiliated in every way, there yet exist differences sufficiently marked between the Bosjesman, properly so called, the man of the desert, for he does not live much amongst bushes, there being but few bushes in his country; the Bosjesman, who builds no house nor hut—lays up no store for to-morrow—preserves no flocks of sheep, nor of cattle, nor of horses—never tills the ground, and seemingly does not know the meaning of doing so; or at least has an innate aversion to such labour; who will eat almost any sort of food, but yet is by his nature carnivorous more than graniferous; seems to prefer horse-flesh to any other, although this I have heard questioned or denied. I cannot see, for example, why there should be so great a difference in the stature, and in certain anatomical peculiarities, unless there existed some real distinction between the Hottentot and the Bosjesman. But leaving this curious point to be decided as it ought to be by future scientific inquiry, I shall for the present class the Hottentot and the Bosjesman under one name—viz., the yellow-skinned race of Southern Africa, for I admit that we know not at present of any very specific distinctions between these people, and what I say of the one may in many respects be applied to the other.

GEOGRAPHICAL POSITION.

Their geological position, though no longer as an independent race, may be said still to extend from Cape Point to the Great Fish and Kat rivers; hence across to Boschman Plain or Vlatt, which I crossed in 1819, by the Twae Taffel Bergen and the Storn Bergen, to the Atlantic shore. From thus northwards and eastwards, meeting on the Keiskanna the Kaffir race, and beyond Whaal Fisch Bay on the west, the Damaras, and there terminating, but extending due north into the unknown and unexplored interior of Africa. How far this may be is quite unknown, for no traveller known to me has ever ventured to cross the Kalihari deserts from south to north; historic tradition, above all the Homeric Ballad, and the writings, if our memory be correct, of Diodorus Siculus, hint at a pigmy race existing somewhere in Northern Africa. The divine Homer, in his immortal poem (Book III., Iliad), describes the Cranes as flying to the south over the streams of ocean to make war on the pigmy race. Now, here is a pigmy race before you, and the only one we know of now existing upon the earth, if it be not the Lappes or Laplanders. Strange that a pigmy race, as they are also described to be, should occupy the extremities of the great continents; the Hottentots of Southern Africa, and the Lappes, Esquimaux, Ostiak, and Samoyides of Europe and Asia; with habits and structure not altogether unlike—at least, as regards a wandering nomade life, an inaptitude for civilisation, and a colour much darker than the Celtic and Saxon races, placed by nature much nearer the sun; strange circumstance it is, that as we approach the poles the races should become darker in the colour of the integument—contrary, you know, to the assertions of mere book theorists. But, be the cause of this what it may, the Hottentot and Bosjesman races, if these be really distinct, are the smallest of men. And now this leads me to speak to you of their structure and anatomical characters, after reminding you that Major Harris heard rumours of a pigmy race in Southern Abyssinia, under the equator, but which he did not himself come in contact with—having, unfortunately, been shut up for more than a year in a large shed in Abyssinia, where, to beguile the time, besides nego-

tiating his escape, he wrote a work strongly resembling a romance. I proceed next to consider their physical, moral, and intellectual qualities. On these let me be brief.

Of a remarkably low stature, and frail and slender; small and rather finely formed hands and feet, limbs proportioned to the torso, neck short, skin yellow, sometimes darker; women still smaller than the men, and rather handsome when young, like most young people all over the world, but either acquiring an excessive corpulency as they advance in life, and especially on the haunches (as in the Hottentot Venus exhibited some years ago in this country), or losing all traces of fat and of the beauty of youth, and so becoming absolutely frightful; hair of a form, and perhaps a texture quite peculiar—these are the circumstances in the appearance of the Hottentot and of the Bosjesman—that is, presuming them to be distinct, though in all respects strongly affiliated. But when we examine more closely, we find that the hair grows in separate tufts, each resembling a corkscrew, having open and unoccupied spaces between them; that the eyes are dark and penetrating, deep set, and without that beautifully coloured iris, which, blue, or hazel, or brown, or grey, or pink-coloured, adorns the eyes of the European woman; but then, comes to be spoken of, namely, the energy of these eyes, for they are absolutely telescopic and microscopic too—at least, so they appeared to be to me on various occasions. Any of my own servants who were Hottentots could make out with the naked eye objects, such as the apertures in the poison fangs of the smallest poison serpents, to examine which distinctly required me to use a magnifying glass of very considerable powers. So much for the microscopic powers of their sight; and now, in regard of the telescopic power, I can vouch for what I myself saw; direct experiment I have not, but this I know, that when surgeon to the left wing of the army which entered Caffraria by the Twae Taffel Bergen and Swarte Kei, and scaled the northern slopes of the Anatola Mountains, we had with us several Bushmen, who had been taken when children, and were living with the farmers as servants or serfs, and never on any occasion did we find their sight at fault even against some of our best glasses. Often have I seen them tried in the field, when, watching the movements of an enemy, we required to push forward an advanced guard, a patrol, or a party to sweep the country of any ambuscades laid for us, and never do I remember seeing them at fault. I am aware that the transparency of the climate—the finest climate in the world, the climate of southern Africa—aided them in this respect, but we, of course, had the same advantages.

A physiological circumstance, curious in itself, but not, I think universally applicable, was stated to me in that country; it was said, for example, that by a single cross in the breed, that is, by intermarrying with any other race, the Saxon, the Caffir, Negro, or Malay, the progeny loses this remarkable power of vision, and all the other anatomical structures which, without dwelling on them here, you may be assured are the most extraordinary in the world. How far this may or may not be true I cannot take it upon myself to say; I believe it to be in some measure true as regards their powers of sight, which, by such a cross in the breed, loses the acuteness of the Hottentot vision, but I do not believe that it holds true of many of the other anatomical qualities—nay, I am sure that it does not, and had we time, I should feel happy in explaining to you a physiological law adverse to such a view. But, not to dwell too long on any one peculiarity, however singular, I may next mention to you that the surface of the brain (of which I hold a cast in my hand), presents in all the higher orders of animals elevated ridges, called convolutions, which, in the European races are not symmetrical, but which I was assured by Dr. Tiedemann are symmetrical in the Hottentot; I know not how he came by the fact, but if he said so you may depend on its truth, for there never lived a more accurate anatomist than Dr. Tiedemann, of Heidelberg. For my own part, I never had an opportunity of examining the brain of the Hottentot. If it were really found to prevail extensively amongst the race, then by this most remarkable character would they differ essentially and physically from the other races of men; but I may venture to assure you on my own authority, that no such extensive inquiries have ever been made as to warrant so important an inference.

Now, as regards the skeleton of the head, which includes the face, the cavity containing the brain is proportioned to their height; the head measured from before backwards is shorter than the European, and the brain, no doubt, will generally weigh less than ours; this circumstance I do not deem of any great importance; it is the quality of the brain, its form, and the size of certain portions of its base, which characterise human individual character; it is different with the qualities of race. Another great element intervenes here to qualify human exertions, to give them a peculiar stamp, regulated by laws of which we as yet scarcely know anything—in consequence, no doubt, partly of the

difficulty attending the inquiry ; partly of the enormous mass of party prejudice standing in the way of science. That element is Race.

Of their affiliation with other races I shall say little or nothing ; by some they have been considered as partaking of the Tartar, Mongol, or Chinese, and some slight, very slight resemblances may be traced between them ; but here it stops. If there be one thing more remarkable than another, it is the extraordinary dissemblance they have to their immediate neighbours, the Kaffirs, who live in close contact with them ; separated by no impassable seas, rivers, or mountain ranges ; in fact, in close contact, and presenting no more difficulties than the road from London to Brighton, and yet, no two races ever differed so much as do the Hottentot and Bushman race and the Kaffir ; the latter, tall, stout, robust, of a deep bronze colour, enterprising, chivalrous, and bold ; freemen, in fact, who have more than once driven in British troops, and with whom at this moment we wage a war of extermination—for, be assured of this : the Kaffir will never become the slave of the white man ; he will never with life yield his lands to the British and Dutch now gaping for them. By a series of mismanagements almost without a parallel in the history of colonies, we have, besides crushing down to the dust this feeble race, converted the peaceable simple-minded honest Kaffir into a nation of tigers. These were the exact terms used by the late Colonel Graham to me in Graham's-Town, which he founded, and they made a deep impression on my young mind. Ignorant of the ways of the world, I did not know at the time that the war was a struggle *for land*, for acres and possessions ; that, however much the Anglo-Saxon and the Dutch-Saxon differed at home, they agreed perfectly abroad in following the same colonial policy. But I confess it was not till a short time ago that I became fully aware of the strict resemblance in a point which has often been discussed here—ay, on this very platform, by the most transcendent orators. I allude to the dislike the Saxon exhibits abroad to the dark races of men. This feeling, however much it may be denied in this country, extends to all the Saxon race, whether English, Dutch, or German. To the best of my recollection I have seen the printed copy of a dispatch by the late Colonial Secretary ; it is a jesuitical document marked by the deepest hypocrisy ; the white colonists of the Cape, ruled over at present by a military despotism, receiving its orders from the Colonial Office, petitioned that the principles of a representative and civil government, one fitted for men, and not one solely adapted to serfs, should be extended to them. “By all means,” replied the astute Colonial Secretary (Lord Stanley), “so soon as you shall have made up your minds as to the extent to which you are prepared to admit your coloured fellow-citizens to all your privileges.” Nothing could be more prudent than this answer ; at the same time, nothing more iniquitously jesuitical and unjust. The Secretary knew well that neither the Dutch nor English settlers there would ever consent to amalgamate with the coloured races, nor consent to live with them as free and independent citizens.

And now as to the future position of this yellow race and of the Kaffir nations, that must depend on the future conduct of the Imperial Home Government, and not on the acts of any Colonial Secretary, or of any local Governor, however talented. After thirty years of continued misrule they have been at last forced, as it were, to send to the colony a man of distinguished ability, of large comprehensive views, a soldier and a statesman. But it is my firm belief that he will fail in his mission. Already it is evident that he is at a loss what step first to adopt : danger and desertion he must dread, else he could never have ventured, as I find he has done, on the countermanding the departure of a regiment from the colony which was already on its march. A measure of this kind speaks volumes. Practical men like myself, who know every ravine, every mountain and river of that country—who have often met the Kaffirs in peace and in war—who have hunted them and been hunted by them—know well the difficulties he has to encounter. But the Kaffir is not what he dreads ; it is a new feature in the history of Southern Africa, sprung up within the last ten or fifteen years, namely, the migrating northwards of thousands of white men ; bold and powerful, tall, chosen, well-armed ; free and independent—of Saxon origin, and therefore free by nature : it is these he dreads. By prudent, conciliatory measures ; by the establishment of fairs and markets ; by an extended line of frontier posts across Southern Africa, placed on the verge of the tropic ; by the strongest encouragement given to trade and commerce along the whole of this line ; by the declaring equal freedom and liberty to all, no matter what colour the element of race may have stamped upon them ; by offering to every man protection to life and property under the law ; by the encouragement of the growth of those rich products—sugar, cotton, tobacco, and wool ; above all, by the irrigation of those vast and fertile plains now mere deserts,

the abode of the wild animal, and of still wilder man,—not only may the traffic in slaves be for ever terminated, but a vast Anglo-Saxon empire founded here superior in many respects to our eastern; but these desirable ends will never be attained by the bayonet alone, the only policy hitherto adopted by Britain in her management of Southern Africa.

FROM

PROFESSOR LICHTENSTEIN'S
TRAVELS IN SOUTHERN AFRICA.

From Professor Lichtenstein's Travels in Southern Africa, published by Colburn, on the Bosjesman race; treating of—Those of the Sea-cow River tolerably peaceable, page 39. Visit of some to General Janssens, on the Orange River, 42. Their stature and colour, *ib.* Their physiognomy, 43. Modes of snaring animals, *ib.* Live much on the banks of rivers, *ib.* Their modes of catching fish, 44. Objects on which they feed, *ib.* Extremities to which they are sometimes reduced for food, 45. Their great propensity to robbery and plunder, *ib.* They have no settled residence, 46. Their voracity, *ib.* and 219. Indolence which follows it, *ib.* Make themselves nests in the bushes, *ib.* Hence their name derived, 47. Called by some travellers Wood Hottentots, *ib.* No household utensils, *ib.* Their mode of drinking, 48. The matrimonial tie among them, *ib.* No social union, 49. No individual names, *ib.* Compared with the ancient Æthiopian tribes, 47, note, 49 note. Their passion for destruction, 50. Animosity of the colonists against them, *ib.* The more peaceable to be distinguished by their dress, 53. Names given to some of them by the colonists, *ib.* Their ornaments, 54. Their exertions to get a river-horse that had been shot, *ib.* And to save a colonist from being drowned, 55. One taken into the service of General Janssens, 59. Depredations committed by them, 169. More depredations, 171. Complaints made against them by some Caffres, 175. More complaints, 177. Lurk very much about the Bonteberg, 178. Other complaints, 188. Conspiracy of some to murder their master, 189. Several taken prisoners, 190. Request to the governor to send troops against him, 191. Suggestions of the author for civilising them, *ib.* Inhospitable nature of their country, 193. Animals that inhabit it, *ib.* Great scarcity of water, *ib.* Corporeal structure of these people, *ib.* Acuteness of some senses and dulness of others, 194. Their societies, *ib.* Nearest to brutes of any class of men, *ib.* Their perseverance, 195. Their address in making signals, 196. Instances of their extraordinary acuteness of sight, *ib.* Their weapons, *ib.* Poison used by them for their arrows, *ib.* Their manner of using it, 197. Mode of ascertaining the most poisonous serpents, 198. Dexterity in catching serpents, *ib.* The quivers for their arrows, *ib.* Manner of lurking after game, 199. A party seen in the Karree mountains, 210. One at the Natron Lake, 217. Remarks upon him, *ib.* Intoxicated with smoking, 218. He steals away, *ib.* Five more met by the travellers, *ib.* Two more, 224. Ape-like appearance and manners of these people, *ib.* A family met beyond the Orange River, 229. Ugliness of the children, 230. Their forwardness, *ib.* A party falsely accused of setting fire to a house, 358. A Hottentot servant killed by them, *ib.* Hideous and disgusting appearance of a Bosjesman woman, 56, Vol I. Meaning of the word Bosjesman, *ib.*, note. Compromise made with them by the people of the Lower Bekkeveld, 85. A visit made by two of them to the travelling party, 114. They are a distinct race from the Hottentots, 116. Description of them, 117. A remarkable instance of the hatred born them by the Caffres, 276. Enormities committed by them in the Bruinteshoogte, 362.

“The solitary situation of this place has, besides, this disadvantage, that it is with much more difficulty defended against the Bosjesmans and the wild beasts, both of which are of course the more abundant in proportion as the country is destitute of other inhabitants. The neighbourhood of this farm is often the theatre of terrible strifes with the Bosjesmans: and Van Aschwege related to me with great

simplicity, as a matter of perfect indifference, that at only a few hours' distance, lying out in the open fields, were the skeletons of some Bosjesmans, who had been shot a few years before by the owner of the place, as they were stealing some of his oxen. Long as I had been anxious to procure the skull of one of these remarkable people, I entreated our host to permit some of his slaves or Hottentots to go and fetch me one of the skulls, for which I would give them something to drink: to this he willingly consented, but neither menaces nor entreaties could prevail on any of them to earn the promised recompense. They declared they would much rather carry the heaviest burden all the way from Graaff Rēynett, than the head of a dead man the distance of only a quarter of an hour."

"The colonists assured the governor that a tolerably good understanding subsisted between them and the Bosjesmans of this country; indeed, wherever, as here, there are plenty of wild animals, on which they can feed, or if they inhabit the banks of a river, so that they can subsist very much by fishing, they are always more orderly, and live upon a more peaceable footing with the colonists near them, than in the barren country about Candéboo, Bruintjeshoogte, and the Roggeveld. One of the colonists, as a proof of the truth of what they asserted, rode forwards, and kindled several fires upon the hills, for a signal to the savages that a Christian commander had arrived among them. It was not long before four men, armed with bows and quivers, made their appearance in the camp, who displayed so much courage and confidence, that when a quantity of eland's flesh was given them, they immediately set about cutting it to pieces, and devoured it half raw. As it was the governor's intention to proceed further that day, time would not permit of a longer intercourse with them; they were soon dismissed with some presents."

"In the meantime, several Bosjesmans had arrived at the camp, with whom the general was engaged in an amicable intercourse, presenting them with food and other trifling presents. They were all strikingly low in stature, and seemed as if half famished. One of them, and by no means the least of the party, was measured, and found to be only four feet three inches high; he appeared between forty and fifty years of age. The women were still less, and ugly in the extreme. The colour of their skin was lighter than that of the Hottentots; some among them were even less yellow than the Spaniards at Teneriffe; at the same time, it must be observed that the genuine colour of the skin can seldom be accurately distinguished, on account of the grease with which it is smeared over.* The physiognomy of the Bosjesmans has the same characteristic features as that of the Hottentots, but their eyes are infinitely more wild and animated, and their whole countenance far more expressive, exhibiting stronger symptoms of suspicion and apprehension. All their actions indicate strong passion much more forcibly. This difference originates undoubtedly in the constant exertions of mind and body occasioned by the wretched life they lead. They have no property to furnish them with food in an easy and convenient manner, like many of the savages of Southern Africa, who feed upon the milk and flesh of their herds, but are obliged constantly, by means of fraud and artifice, to secure a supply of the most pressing necessities. Thence have they been led to the invention of poisoned arrows, with which they can hit to a certainty those wild animals of the field whose strength and swiftness would otherwise be an overmatch for them. The effect of the poison is so rapid that they are sure to find the animal who has been touched with it, in a quarter of an hour, if not absolutely dead, yet so stunned and powerless, that the effect is the same. To kill it entirely, to cut out the poisoned part, and to begin devouring the prey, are acts which follow each other with the utmost possible rapidity, nor is the spot quitted till the last bone is entirely cleaned."

"Larger animals, whose thick skins their poisoned arrows cannot penetrate, become not the less the prey of their cunning and contrivance. The banks of the Great River are full of pits made by the Bosjesmans, to catch the sea-cow in its nocturnal wanderings. These pits are large and deep, with a sharp-pointed stake planted in the midst, and are most dexterously covered over with twigs, leaves, and grass. The animal that falls in dies a death of the most horrible torture; for the stake, driven deep into the body, prevents his moving about in so confined a space, out of which he might otherwise, perhaps, be able to work his way by the exertion of his vast strength; nor is it much in the power of the Bosjesman himself, with his imperfect weapons, to release him speedily from his torments. In some places even, the prudent elephant falls, in this way, into the hands of the Bosjesmans. Nor are these people less subtle in ensnaring fish, for the sake of which they haunt very much the neighbourhood of the larger rivers. They make a sort of pointed basket of the twigs of trees, which have very much the form of our eel-baskets, and are used in the same manner; or, if they expect a swelling of the stream, while the water is still low they make upon the strand a large cistern, as it were, enclosed by a wall of stones, which serves as a reservoir, where, if fortune be favourable, a quantity of fish are deposited at the subsiding of the waters."

"In other parts they spy about from the heights to discover the nests of the cunning ostriches, and find a most wholesome and refreshing food in the eggs stolen from them. Snakes in abundance are caught by them, on account of the poison with which they tip their arrows; but, after cutting or biting off the head, and taking out the bag of poison, the animal itself serves them as food. They know very well that the most poisonous serpents may be eaten with perfect safety: that the poison only kills by being mixed immediately with the blood. The swarms of wandering locusts, which to the civilised world are so great an annoyance, furnish to the Bosjesmans another resource for supporting life. How easy soever it may be to catch them by handfuls in a common way, so as to be furnished with a hearty meal, this is not enough. To increase the quantity taken, they make long and deep trenches, from which the locusts, if they have once fallen into them, cannot easily rise and fly away. A very favourite food of these savages is the *termes-fatale*, or white ant, and their eggs. In the midst of the nests a hole is made by the Bosjesmans, considerably deeper than the nest itself, and they are then certain, in a short time, to find a number of the animals at the bottom of the hole, they having fallen in on all sides, in running about from one part of their habitation to another."

"Sparing as nature is here in the distribution of her gifts, necessity has taught the Bosjesmans the use of several plants, wholesome to appease hunger, which in more abundant countries no one would think of applying to that purpose. Many of the lily species have a mealy nutritive bulb, which, roasted in

* The principal part of the following remarks upon the Bosjesmans are not from the journal of General Janssens, but are the result of my own experience. They are introduced here as serving to elucidate what is to follow.

the embers, has very much the flavour of a chestnut. It is most in order to be eaten when the flower is just gone off. There are, however, several sorts very pernicious, which occasion sickness, and which, by an inexperienced person, might easily be mistaken for those which are salutary. Many sorts of the mesembry anthemum bear a pleasant acid kind of fruit, called by the colonists Hottentot figs, which are also eaten by the Bosjesmans; and those on the other side of the Great River feed much upon the bulbous root of their kambroo, a plant yet little known to the botanists, and undefined by them.

"Wholly unaccustomed as these people are to any ideas of property, or to any of the other ties that bind civilised society—possessors of no other wealth than their bow and arrows, their whole attention turned only to satisfying their animal necessities in the quickest and most convenient manner,—ought it to be considered as a matter of very great reproach to them that they are ready to take what they want, wherever it is to be found? The situation of their neighbours, I readily grant, is not rendered more palatable by this reflection; and even though they do not feel their attacks to be very atrocious, they are not the less justified, nor is it the less incumbent on them to defend to the utmost themselves and their property. In this very circumstance lies the principal obstacle to the Bosjesmans ever being civilised; and it is certain that there are not, over the whole globe, any savages whom it would be more difficult to inspire with new ideas, or to form to new habits.

"At the farther end of the valley we discerned five men, whom, on examining them with our glasses, we determined to be Bosjesmans. I made my way up to them, unarmed, taking an interpreter with me; and though at first they seemed disposed to fly, by calling and making signs, we succeeded at length in prevailing upon them to stop. They all wore little mantles of antelope skins, which served as a proof that they lived by the chase rather than by robbery. My companion employed all his eloquence in their language to persuade them to go with us, but without success, till he gave them a little tobacco, and promised them plenty more, if they would come to our camp. On this they accompanied us, holding, by the way, an eager conversation with each other, which my companion could not understand entirely; for he remarked that they made use of a dialect very different from that of their countrymen on the borders of the colony. One said that they belonged to the other side of 't Gariiep, so they call the Orange River, and had come hither only in pursuit of game. They had already shot, he said, two ostriches and an eland; and therefore proposed soon to return. When we asked whether they did not let their women partake of their booty, they answered that they had ants and locusts enough, so they had themselves eaten all they had killed. The spokesman had a good open countenance, with very small lively eyes, which sparkled with joy when the promised tobacco, and some brandy, were given to him and his associates. He was obliged to repeat everything three times before he could make Vischer comprehend his meaning, and he found no less difficulty in understanding any question put to him. The language of these people had, indeed, a very different sound from that to which we were accustomed. They spoke in a very high tone, particularly in the last syllable of a sentence, which was uttered like a loud shout, and sunk, by degrees, into a low and faint tone. Some of these sounds continued even for four or five seconds. At taking leave they begged for more brandy, which was refused them; but instead of it they were regaled with roasted meat. We gave them also a live sheep to take to their wives and children. They seemed, however, not to think of going away, but ranged themselves round a fire to eat their dinner. In a short time a Hottentot came and told us that they already killed their sheep, and were busied in devouring it. Indeed, their voracity excited in us the utmost astonishment. Without skinning the animal, they cut out large pieces, threw them, all bloody, into the fire, whence they soon withdrew them, and then began to eat, supplying their place in the embers with fresh pieces. The sheep was small, not weighing more than about thirty-six pounds; yet it appeared scarcely comprehensible to us that it was all devoured in less than an hour. Some of the entrails they kept, and had wound them round their legs. They remained in our camp all night, and went away early in the morning, without taking any farther leave."

"The Bosjesman has no settled residence; his whole life is passed in wandering from place to place. It even rarely happens that he passes two nights together on the same spot. One exception may, however, be found to this general rule, and that is, when he has eaten till he is perfectly gorged—that is to say, when he has for several days together had as much as his almost incredible voracity can possibly eat. Such a revelry is followed by a sleep, or at least a fit of indolence, which will continue even for weeks, and which at last becomes so delightful to him, that he had rather buckle the girdle of emptiness round him than submit to such an exertion as going to the chase, or catching insects. He is fond of taking up his abode for the night in caverns among the mountains, or clefts in the rocks. In the plain he makes himself a hole in the ground, or gets into the midst of a bush, where, bending the boughs around him, they are made to serve as a shelter against the weather, against an enemy, or against wild beasts. A bush that has served many times in this way as the retreat of a Bosjesman, and the points of whose bent boughs are beginning to grow again upwards, has perfectly the appearance of an immense bird's nest. In this state many sorts of the pliant *tarconanthus*, abundance of which grow on the other side of the Great River, are often to be found; and if they have been recently inhabited, hay, leaves, and wool may be seen forming the bottom of the nest. It is this custom which has given rise to the name by which the savages in question are now known—*Bosje* signifying in African Dutch a shrub or bush; *Bosjesman*, consequently, a *bush-man*. An additional reason for giving it being derived from their often shooting at game, or at an enemy, from this retreat. Whoever travels over this treeless country can scarcely forbear laughing at the mistake of many translators, who have made of this word *bosje* a wood, or perhaps forest, and called these people *Wood Hottentots*; or, as some of the French translators have it, *Hommes des forêts*.

"The holes in the ground above-mentioned, which sometimes serve these people as beds, are only a few inches deep, of a longish round form, and even when they are to serve for a whole family, not more than five or six feet wide. It is incredible how they manage to pack together in so small a space, perhaps, two grown persons and several children: each is wrapped in a single sheepskin, in which they contrive to roll themselves up in such a manner, round like a ball, that all air is entirely kept from them. In very cold nights they heap up twigs and earth on the windward side of the hole; but against rain they have no other shelter than the sheepskin. In the hot season of the year, they are fond of lying in the beds of the rivers, under the shade of the mimosas, the branches of which they draw down to screen them from the sun and wind. In this situation were they found by Patterson, who has pretended to give a sketch of what he saw, but it is defective on the side of accuracy; nor is it difficult to discern that the sketcher has introduced a great deal of his own imagination into his picture. Household utensils

they have none, unless that name may be given to shells of tortoises, of ostriches' eggs, and of gourds.* Some of those who inhabit the neighbourhood of the more civilised Caffre tribes, of the Bectjuans, for instance, have knives, but they are not at all a necessary to them, since they generally eat their flesh raw, and chew it very little. If they dress it, they scarcely make it hot through, and bite it with their teeth the moment it is taken out of the ashes. The incisive teeth, therefore, of the old Bosjesmans are commonly half-worn away, and have one general flat edge. They drink out of the rivers and streamlets, lying down flat on their bellies, even when the bank is very steep, so that they are obliged to support themselves in a fatiguing manner with their arms, to avoid falling into the water. The Caffres, on the contrary, and many of the savage Hottentot tribes, have a way of crouching down to the water, and throwing it into their mouths with the forefingers of both hands. I do not recollect ever to have seen any of the different savages of Southern Africa drinking out of the hollow of their hands.

As the Bosjesman lives without a home, and without property, he must be without the great medium of moral refinement, the social union. A horde commonly consists of the different members of one family only, and no one has any power or distinction above the rest. Every difference is decided by the right of the strongest; even the family tie is not sanctioned by any law or regulation: the wife is not indissolubly united to the husband; but when he gives her permission, she may go whither she will, and associate with any other man; nay, the stronger man will sometimes take away the wife of the weaker, and compel her, whether she will or not, to follow him: I must, however, add that such instances are not common. The almost instinctive love of the parents for their common children unites the far greater part for their whole lives, and habit makes them inseparable companions. Infidelity to the marriage compact is, however, not considered as a crime; it is scarcely regarded by the offended person. I have, on a former occasion, in my remarks upon the languages of these savages, observed, as a thing worthy of notice, that they seem to have no idea of the distinction of girl, maiden, and wife; they are all expressed by one word alone. I leave every reader to draw from this single circumstance his own inference with regard to the nature of love, and every kind of moral feeling among them. As little is the son considered as bound to the father, the brother to the brother; every one leaves his horde, and attaches himself to another entirely at his own pleasure.

"Very little intercourse subsists between the separate hordes; they seldom unite, unless in some extraordinary undertaking, for which the combined strength of a great many is required. For the most part, the hordes keep at a distance from each other, since the smaller the number, the easier is a supply of food procured. So trifling is the intercourse among them that the names of even the most common objects are as various as the number of hordes. Their language is disagreeably sonorous, from the frequent clacking of the teeth, and the prevailing croaking in the throat; and it is extremely poor, no less in words than in sounds; they understand each other more by their gestures than their speaking. No one has a name to himself, though they distinguish themselves as a people by a general name.†

"The same description is given by Pomponius Mela: "*Troglodytæ, nullarum opum domini, strident magis quam loquuntur, &c.*" The Troglodytes, possessing no intellectual faculties, make a shrill noise rather than speak, &c." Both give their relations after Herodotus; and how fabulous soever this account of the African nations may appear, they were probably almost founded on experience. Thus much, at least, they prove, that even the most extraordinary circumstances which I have related, with regard to the Bosjesmans, are not wholly new and unheard of.

"When a horde has taken anything in the chase, or by plunder, it is concealed as much as possible from all the others; since whoever learns that there is something to be eaten, comes without any ceremony, or waiting for an invitation to partake of it. As everything is common property, the booty cannot be withheld, or a part of it, at least, from any one who requires it. Thence the incredible voracity with which they immediately devour whatever they catch in the chase—thence their avoiding the possession of living animals—thence the inefficacy of every attempt which has been made to keep them quiet, by paying them a tribute of sheep and cattle—thence the fruitlessness of all endeavours to accustom them to milder and more civilised habits. I cannot find any other ground than this envy and jealousy, this fear of being obliged to share what they get with others, for one of the most odious and revolting features in their character, their passion for destruction. Everything that comes in their way, which they cannot appropriate on the spot to their own use is destroyed, that it may not be of advantage to others. If they discover an ostrich's nest, and circumstances do not permit

* I cannot help inserting here, with reference to the opinion I have given in my first volume, respecting the origin of the Hottentot tribes, a passage from "*Hecren's Ideas relative to the Political State and Commerce of the most celebrated Nations of the Ancient World.*" He is comparing the information we have received from the English traveller Bruce, with what we know from the ancients respecting the Ethiopian tribes; and shows, very acutely, the conformity of the modern writer with the relation given by Agatharcides. "*The Hylophagi,*" says this latter, live under the shade of trees, the branches of which they bend down to the ground, to form themselves a sort of tents. The Dobenahs, the most powerful tribe of the Shangallas, live on the flesh of elephants and rhinoceroses; the Basi, in the plains of Sire, eat the flesh of lions, of wild hogs, and of snakes. Farther westward, beyond these, is a tribe that in summer feed on locusts, which they dress, and then keep in baskets dried; during the rest of the year they live on crocodiles, river horses, and fish. The most eastward of all are the Struthiophagi, or ostrich-eaters." On how many of these things do the Bosjesmans now feed?

† Pliny says the same thing of the people in the North of Africa. "*Atlantes degeneres sunt humani ritus, si credimus. Nam neque nominum ullorum inter eos appellatis est—neque insomnia visunt, qualia reliqui mortales. Troglodytæ specus excavant. Hæc illis domus, victus serpentium carnes, stridorque non vox: adeo sermonis commercio carent. Garamantes matrimoniorum ex-sortes, passim cum feminis degunt, &c.*" Hist. Nat. lib. v. sect. viii. "The Atlantes, a people of Mount Atlas, in Africa, it may be believed, are destitute of human rites; for they have no nominal distinction among themselves; neither is their sleep attended with dreams, as that of other mortals. The Troglodytes, a people of Ethiopia, dig caverns in the ground, which they make their habitations; they feed on the flesh of serpents; they make a croaking kind of noise, but have no voice; thus they are strangers to the intercourse of speech. The Garamantes, a people of Zaara, in Africa, having no marriages, cohabit promiscuously with women."

their continuing on the spot till all they find there is consumed, they eat as much as they can, but the rest of the eggs are destroyed. Do they meet a large flock of springbucks, they wound as many as possible, although six or eight are sufficient to last them several days: the rest are left to die and rot on the ground. I have already related that when they fall upon any of the herds or flocks belonging to the colonists, they will rather destroy every one, though they cannot possibly carry them away, than leave any for the owner.

"I would not by any means place these unfortunate people in a more odious point of view than they deserve; I will, therefore, readily admit that this last-mentioned proceeding may very probably be urged by the idea of carrying away the plunder at a more convenient time; but I must, in any case, vindicate, in great measure, the anger and thirst of revenge excited among the colonists. Who among the most civilised Europeans would not be transported beyond all bounds at seeing his whole wealth, the fruit, perhaps, of many years of labour and industry wantonly destroyed; the whole flock or herd, so long carefully watched and nurtured, among which many a particular animal is, perhaps, become very dear to him from its faithful services, left, while the ruthless destroyer himself is fled, to end their lives in the most cruel torments? It is very true that the colonists may justly be reproached with many and great offences against the Bosjesmans, and their harsh rough manners have led them to act of revenge which are a disgrace to Christians, to persons who derive their origin from cultivated and civilised nations. I will not here repeat the accusation brought against them, they are sufficiently known from the writings of my precursors: such acts are certainly not to be excused; yet it is but justice to urge, what can fairly be urged in mitigation and palliation of them. The Bosjesmans did not originally inhabit the countries whence they now carry on their most injurious warfare against the colonists: it cannot therefore be urged that the savages are but revenging themselves for being dispossessed of their own country. At the time when the Europeans settled in the Roggeveld, in the Snow Mountains, in Agtebruintjeshoogte, and, other parts, there were no Bosjesmans there; it was the wealth of the colonists which first attracted them thither, from their own proper districts on the banks of the Great River. The colonists were not the aggressors; for, in truth, these savages had nothing of which they could be deprived; and no idea was ever entertained of making slaves of them. Even supposing they had been driven from their native country, which was not the case, since those parts now inhabited by the colonists were all peopled by tribes of Hottentots; even supposing this had been the case, what had a people like the Bosjesmans to lose; they who are everywhere at home, who know not the value of any land, who have behind them a fertile territory of several thousand square miles? What had they to lose, but the possession of a dry and almost uninhabitable country, which could not, in any way, be of use, had not Providence sent thither the frugal sheep, as it were, to its own peculiar district?

"The rude rough man left entirely in a state of nature, is not in himself evil and wicked, still less is he so from principle: but he follows blindly the impulse of his passions, which leads him to acts, that to us, in the high point of civilisation we have attained, appear as crimes, but which can only be justly considered in that light when the perpetrators themselves are sensible and conscious that they really are so. Hunger and inclination will naturally lead the Bosjesman to robbing and plunder, nay, even to murder, in the desire of procuring some better kind of food than snakes, ants, and the tallow of sea-cows, without his conscience making him any severe reproaches upon the subject, without any man being justified in therefore finding in his skull the organisation of the robber or murderer. As little does the colonist see any great ill, if, in defending his property resolutely against these savages, even at the hazard of his own life, he chances to kill some of them: neither act can fairly be judged upon those principles by which, in well-constituted states, robbery and private vengeance would be judged and punished. The rude laws of nature must inevitably, in great measure, rule here; and the government can alas! only interfere if the colonist, forgetting the duties of humanity, should put his Bosjesman prisoner to death, with cruel and protracted torments; then, indeed, the punishment of the offender becomes essential, that all superfluous unnecessary horrors may be restrained. Entirely to prevent retaliation is a thing which cannot be thought of, unless it were in their power entirely to prevent the aggressions of the savages. Before the evil can be wholly removed, the manners of the contending parties must be softened, all their habits and ideas must be ameliorated and refined; then, and then only, can the criminal code established in civilised Europe be made to rule here supreme.

"The Bosjesmans, who were now guests to the general, were, like all the other savages of this country, clothed in skins. Some of the colonists observed to the governor that most of them wore the skins of antelopes; that few were in sheep-skins. They said that by this circumstance it was easy to judge whether the horde was among the most peaceable and orderly or not. When they were dressed in sheep-skins, as these could only be obtained by robbery and plunder, they must accordingly be considered as among the disorderly; whereas the contrary was to be inferred when they were clad in antelope-skins, which are the fair product of the chase. To the honour of the colonists be it observed that the Bosjesmans did not evince the least fear or distrust of them; on the contrary, towards some among them who spoke their language, and served as interpreters, they showed the utmost confidence. As these people related to the governor, that they came not unfrequently into that country, and often in their hunting parties had met these Bosjesmans, and had some intercourse with them, the confidence shown by them was a pleasing proof to him, recollecting, as he did, how much difficulty Mr. Barrow had found to induce them to stop with him, that the colonists had, since that time, treated the Bosjesmans with mildness and humanity. The colonists had, indeed, for some time past, engaged the Bosjesmans so much in a sort of amicable intercourse, that they had given names to some of the oldest and most distinguished among them, by which they were now called; one had the name of Cupid, another the Curlew, another Kakkerlak, &c., &c. The men had no other clothing, except the skin thrown over the shoulders, and a jackal's skin in the centre of their bodies; but the women had a number of large pieces of leather tied one over the other as aprons. Their only ornaments consisted in the intestines of animals, hung round the neck as necklaces; and instead of beads round their heads, they had a bandeau of little pieces of ostrich egg-shell, all rounded to the same size, and strung upon twine. All of them, women as well as men, seemed passionately fond of tobacco, with which, to their great delight, they were richly furnished.

"In the bed of the Great River are found many pretty little pebbles, particularly of jasper, of agate, and of chalcedony. The governor had, in his walk along the bank, collected a number of them, when news was brought him that a colonist, who went out that morning by himself, had, at about an hour's distance

up the stream, shot a river-horse, which he begged the governor to come and inspect. The whole company immediately repaired to the spot; but before they arrived the stream had carried away the monster, without the possibility of its being prevented. The leather thongs with which he was fastened to the shore, notwithstanding their strength and thickness, could not resist the force of the stream, but were torn asunder. Some Bosjesmans were despatched along the banks of the river, to discover, if possible, whither it had been carried; and these brought word the next morning, at the very moment when the company were about to strike the tents, and proceed on their journey, that the dead river-horse was hanging on a rock, a good way down, on the other side of the stream; and they thought it very possible that he might be disengaged from the rock, and become a valuable booty. When the party reached the spot, the breadth and rapidity of the stream occasioned many doubts in their minds of the practicability of such an undertaking. However, the experiment appeared worth making; it was therefore proposed to unite together all the leather straps, which serve for harness to the draught oxen, and send the Bosjesmans, who were indisputably the most dexterous swimmers, over with them, to see what was to be done. This the savages were very ready to undertake; and four of them immediately set about the task. Each took the stem of a tree, across which they laid themselves; two of them took in their hands the ends of the leather thongs; a third carried the clothes of himself and his comrades; and the fourth a firebrand, that they might have the means of warming themselves when they reached the opposite shore; thus only one hand of each was at liberty to assist them in swimming. It was astonishing to see, notwithstanding, the rapidity with which they proceeded, and the two latter very soon reached the opposite shore. The other two had scarcely got to the middle of the stream, when the thongs they held in their hands became an auxiliary to the current, which carried the swimmers irresistibly down with amazing force, constraining them at length to abandon their enterprise and return. A living river-horse itself would, in truth, scarcely have had strength to draw such a weight directly across the stream.

"Some other means of accomplishing the proposed end were now to be devised, and many were suggested, but none found practicable. The hope of retrieving the prize, however, induced a young colonist to attempt swimming over; but on account of the vast force of the stream, he was constrained to return ere he had reached a fourth part of the way. In the mean time the two Bosjesmans who had attained the other side of the water, having made a large fire, cut a quantity of the fat off the monster's back, which they baked and eat most voraciously. This sight tempted five more of the Bosjesmans to make a new essay; and this was conducted much more judiciously than the former. Each took a light flat piece of wood, which was fastened to the right shoulder, and under the arm; when in the water, the point was placed directly across against the stream, so that the great force of the water must come upon that, while the swimmer, with the left arm and the feet, struggled against the stream, in the same manner as a ship with spread sails, when, according to the sailor's language, it sails before the wind. They arrived quicker than the first, and almost without any effort, directly to the opposite point, and immediately applied all their strength, though in vain, to loosening the monster from the rock on which it hung.

"In the meantime, a freed slave, belonging to the governor's train, an eager, spirited young fellow, and a very expert swimmer, had the boldness to attempt following the savages, without any artificial aid, and got, though slowly, very successfully about half way over; here, however, his strength failed him; he was carried away and sunk, but appeared again above the water, struggling with his little remaining powers to reach the shore; all efforts were vain—he was forced to abandon himself to the stream; but, luckily, at a turn in the river, which soon presented itself, he was carried to the land half dead. The Bosjesmans, when they saw his situation, quitted their fire, and hastening to his assistance, arrived at the spot just as he crawled on shore exhausted with fatigue, and stiffened with cold. It was a truly affecting sight to behold the exertions made by the savages to recover him. They threw their skins over him, dried him, and rubbed him with their hands, and when he began somewhat to revive, carried him to the fire and laid him down by it. They then made him a bed with their skins, and put more wood on the fire, that he might be thoroughly warmed, rubbing his benumbed limbs over with the heated fat of the river-horse. But evening was now coming on, and in order to wait for the entire restoration of the unfortunate adventurer, it was necessary for the whole party to resolve on passing the night where they were. Some of the Bosjesmans on this side exerted themselves to carry the poor man's clothes over to him, that he might not be prevented by the cold from sleeping and recovering strength for his return.

"Early the next morning the Bosjesmans were seen conducting their *protégé* along the side of the stream, to seek out some more convenient spot to attempt to recross it. They soon arrived at one where was a small island in the river, which would of course much diminish the fatigue of crossing: a quantity of wood was then fastened together, on which he was laid, and thus the voyage was commenced. The young man, grown timid with the danger from which he had escaped, could not encounter the water again without great apprehension: he with the whole party, however, arrived very safely and tolerably quick at the island, whence, with the assistance of his new friends, he commenced the second, and most toilsome part of the undertaking. Two of the Bosjesmans kept on each side the bundle of wood, while the young man himself exerted all his remaining powers to push on his float. When they reached a bank in the river, where they were partially aground, having water only up to the middle, he was obliged to stop and rest awhile; but by this time he was so completely chilled, and his limbs were so benumbed with the cold, that it seemed almost impossible for him to proceed. In vain did his comrades, who looked anxiously on to see the termination of the adventure, call to him to take courage, to make, without delay, yet one more effort; he, as well as an old Bosjesman, the best swimmer of the set, seemed totally to have lost all thought or presence of mind. At this critical moment, two of the Bosjesmans, who had remained on our side of the water, were induced, after some persuasion, to undertake the rescue of the unfortunate adventurers. A large bundle of wood was fastened together with the utmost dispatch; on the ends of this they laid themselves, and to the middle was fastened a cord; this was held by those on shore, so that it might not fall into the water, and incommode them in swimming. It was astonishing to see with what promptitude they steered directly to the right spot, and came, notwithstanding the rapidity of the stream, to the unfortunate objects they sought. The latter had so far lost all coolness and presence of mind, that they had not the sense immediately to lay hold of the cord, and their deliverers were in the utmost danger of being carried away the next moment by the stream. At this critical point the third, who was standing on the bank, seized the only means remaining to save his two companions. He pushed them before him into the deep water, and compelled them once more, in conjunction with him, to put forth all their strength, while the other two struggled with their utmost might against the stream. In this

manner he at length succeeded in making them catch hold of the rope, by means of which all five were ultimately dragged in safety to the shore.

"The governor and his whole company were to the last degree affected with this transaction, and could not enough express the feelings inspired by the courage and humanity which the Bosjesmans had evinced throughout. Care was taken immediately to make a large fire, and to revive them with warm wine; the freed slave and three of the Bosjesmans were indeed in great want of such restoratives, for they were almost deprived of their senses through cold and fatigue, and a considerable time elapsed before they were perfectly recovered. The colonists were besides emulous with each other in showing their kindness and good will towards the Bosjesmans, repeatedly assuring us that they should never have expected so much from them. The governor embraced this opportunity to represent very forcibly to these people the injustice of which they were guilty towards the poor savages, exhorting them earnestly to reflect well upon what had passed, and thenceforward to change their conduct towards them. Such an admonition would certainly have been infinitely more necessary, but it would also have been far less effective in the neighbourhood of Graaff-Reynett. The present company protested unanimously that they were all inspired with the most lively desire to recompense the Bosjesmans for the behaviour they had that day witnessed. In fact, the sequel proved that they were perfectly in earnest in their declarations and promises.

"When the Bosjesmans were entirely recovered, the general ordered more ample presents of clothes, with cloth, and a large provision of tobacco, to be distributed among them. While the people were executing these orders, a woman came forwards, and pointed to the river, over which a Bosjesman was now swimming with the clothes of a freed slave. By means of the interpreter, she explained that he was her husband, and that he deserved equally a share of the presents. A part was immediately destined to him, and, as he struggled with the stream, she looked perpetually towards him, making a very odd thrilling noise, by striking her tongue against the roof of her mouth; this noise, it appeared, on inquiry, she considered as of great use in assisting a person in danger.

"On the same morning the governor prepared to continue his journey. Before his departure he summoned all the Bosjesmans to appear before him, when, by means of the interpreter, he assured them that if they would observe a quiet and orderly behaviour, no pains would be spared on the part of the Christians to render their lives more easy and happy, and, as an opportunity might be afforded, to administer to their little wants and necessities: he would himself, he added, from time to time send some of his own people to see how things were going on, and whether the promises made them were strictly observed; nay, he assured them that the government would never cease to shelter, to protect and to love all Bosjesmans who abstained from plunder and murder, and showed that they wished to live in peace with their neighbours. Their field-commandant, Van der Walt, he concluded, whose possessions were the nearest to their present abode, and in whom they had already shown so much confidence, should be commissioned by him to promote their good in every manner consistent with justice, and to assist all their laudable undertakings. They expressed their satisfaction by a variety of gestures, and by some incomprehensible words uttered to one another in a kind of singing tone, expressions which were redoubled when the general on taking leave held out his hand to the man who stood nearest to him. Many of them continued to run by the side of the waggons, and only separated themselves by degrees from the company on the second and third days.

"A year after General Janssens had the happiness of receiving a striking proof of the interest he had acquired among the savages. In July of the dry and unfruitful year 1804, the field-commandant, John Van der Walt, came to the Cape Town, when he informed the governor that he, with his neighbours, had adhered strictly to the injunctions given them, and behaved in the most lenient and amicable manner towards the Bosjesmans. This conduct was attended with such happy consequences, that no robberies had been heard of in the country during the whole year. The Bosjesmans had, on the contrary, often come to them in a peaceable and orderly way, to beg food or tobacco. On such occasions they had either given them food from their own stock, or gone with them into the field to shoot game for their supply. From the drought of that year, however, the quantity of game was exceedingly diminished, many having died, and others having gone to seek more hospitable quarters; even of the tame cattle numbers had been carried away by hunger or disease, so that an universal scarcity of food was felt, which fell particularly hard upon the Bosjesmans. The day, therefore, a Bosjesman came to him, the same old man who had shown so much ardour in rescuing the freed slave, bringing with his son, a boy about ten years of age, begging that he would carry him to Groot-Baas, who, the year before had, in such a friendly manner, promised them his protection. He had nothing, he said, for the child to eat; and could hope for nothing better than that he and his mother would die of the hardships and necessities they endured. He was sure that the Groot-Baas was so good that he would not suffer the lad to perish, but would provide him with plenty of food and clothes. The general freely granted the old man's petition; and the child was received into his house by the name of Flamingo, where he was educated, and became so attached to the family, that when the colony was taken by the English, he begged to accompany his benefactor to Europe. This was the very same lad who was at Paris with the general in 1807, and who was often mentioned in the papers of that time. I shall have occasion to mention him frequently in the sequel.

"The company had not travelled many hours after parting with the last of their new friends, when they discovered another horde at a little distance from the road. The whole party rode up to them, and found two men and three women, of different ages, with several children. They did not evince the least alarm, though the visit was quite unexpected to them, and greeted some of the colonists as old acquaintance. Some presents were made them of beads, buttons, &c., but they begged for tobacco; for this, they were told, they must come to the camp, as the company had none with them. One of the dragoons, however, having a small quantity, gave it to them, when they commenced a loud and singing sort of cry, during which they plucked some old reeds from the earth, and began to smoke. On inquiry into the meaning of the cry, they said it was an eager expression of joy, and repeatedly assured the company that nothing was so grateful to them as tobacco. The habitations of these people consisted of holes in the ground, such as have been already described. There were two large ones, and several smaller for single persons or children. They had also a sort of earthen pot, but very rough and clumsily formed; and they evidently preferred for use the half shell of a gourd. The company soon quitted them, but were followed by some into the camp, which was pitched for the night at Sea-cow River's Port. Some of the huntsmen, just before the arrival of the savages, shot several head of game, solely with a view to their entertainment.

"From all that has been here said, it is evident that the colonists of these parts have, in the latter years, lived upon much better terms than formerly with the Bosjesmans. Whoever remembers the description given of these savages by Mr. Barrow, that in order merely to get a sight of them, they must be surrounded and fallen upon suddenly; and since great alarm is excited by such a step, conflicts often ensue, which cost the lives of many—whoever remembers this account will learn with pleasure that they are become much more approachable, and that hopes may be entertained that, at least during the lives of these hordes, peace will be maintained. It must, alas! however, be added, that the conduct and behaviour of the savages is not the same everywhere, and at all times; and also that there is no other part in which the colonists are well-judging and humane enough to maintain such a relation with the Bosjesmans, as a concurrence of favourable circumstances had contributed to establish here, at the moment of which we treat. Sorry am I, indeed, to say that I shall seldom have an opportunity of presenting such pleasing and favourable pictures of the reciprocal conduct of the colonists and Bosjesmans towards each other. What I learnt and experienced in my later travels will, at the utmost, excite the compassion of my readers for both parties; but will scarcely ever be of a nature to excite interest or benevolent feelings towards them.

"The friendly intercourse was here carried so far, that the colonists, when they had anything to say to the Bosjesmans of the neighbourhood, or had little presents to make them, could always collect them together only by lighting a fire upon one of the surrounding hills. Things had even gone so far, that a few years before, a large stick, ornamented with metal buttons, had been given to the most intelligent person in one particular kraal, to distinguish him as a commander among them, and the rest were strongly exhorted to obey him as such. This man soon died, leaving the stick to his son; but, unfortunately, the latter died very soon after his father, which created such an alarm among the rest, that they brought back the stick, saying that they should all die if they kept it any longer. For the rest, they are exceedingly superstitious; and there are among them, as among the Caffres, people who are considered as magicians, and who are believed to have the power of commanding rain, wind, and thunder, at their pleasure. If unluckily one of these magicians happens to have predicted falsely several times in succession, he is thrust out of the kraal, and very likely burned, or put to death in some other way. One of the Bosjesmans, who visited the General on his journey, related that such had been the case with his wife. Although at first a very great magician, latterly her prophecies had all proved false, and she was therefore put to death by the rest. He himself, for fear she might trouble him after her death, had dashed the head of the corpse to pieces with large stones, then burned her; and, for greater security, made a large fire over the grave."

"The Bosjesmans had recently been very active in their marauding parties. More than two hundred head of cattle, and a much larger number of sheep, had been driven away by them; several of the herdsmen and shepherds had been murdered, and the inhabitants of the borders had fled into the still parched Karroo, that their lives might be in the greater security. From Tulbagh we had dispatched one of our most trusty Hottentots on foot to the Roggeveld, to bespeak relays for us, and to announce our intended journey to the Sack river, that the Bosjesmans might repair thither to the proposed conference. Some paper money, and some letters which he had carried with him, were now brought to us, having been taken from his corpse. He had been found by a farmer who was travelling that way two days before, lying on the ground covered with arrows, in a place where another path winds among the chain of hills, where consequently he could, with more security, be assailed by the wretches with their poisoned weapons. They had carried away his musket and powder-horn, but had only cut the buttons from his clothes."

"At the very next farm we visited, as we proceeded onwards, we were greeted with fresh complaints against the Bosjesmans. The wife only was at home; the husband had rode out with his Hottentots, in hopes of recovering some cattle stolen the preceding night by the savages. During our momentary stay, several waggons, with the colonists, and their effects, passed by. They had fled their usual habitations, and urgently exhorted everybody not to remain any longer in the Roggeveld. The Kuilenburgs river was our place of rest at noon. From hence, the ground began to decline towards the north; and passing through the Little Riet River'sgate, we arrived before night at the place of a colonist, by name Van Wyk. As the following part of the way was one of the most dangerous, as it was extremely dark, and as a heavy rain fell, we resolved to pitch our tents here for the night, contrary to our original intention. Here again the people were in the same story: nothing was to be heard but complaints of the Bosjesmans. A few days before they had plundered our host of almost his whole stock, and driven away the people who were attending upon them, with the loss of their muskets. Van Wyk, however, followed them so closely that he recovered his cattle, without being obliged to fire a shot. The savages fled when they saw him, but not till after they had hamstrung three of the oxen. Van Wyk had quitted his proper habitation, and come hither, where he was more out of the way of these marauders, till there should be water at his winter house in the Karroo. We visited his family in a wretched kind of hut, which was built upon the ruins of a larger house. On account of the cold, the wife and children had got a charcoal fire. The latter cried and trembled whenever the Bosjesmans were mentioned.

"When we arose in the morning, and went out of our tents, we found the whole surface of the ground white with hoar-frost; a thick fog was spread over the plain, and the water in our saucepans was frozen as thick as the little finger. To most of our company this was a perfectly new sight; and the astonishment of our slaves, who had never seen anything like it, either at Mozambique or in the Cape Town, afforded us infinite entertainment. It was utterly incomprehensible to them how they could take water in their hands as a solid mass. They made a hundred experiments with it, holding it up against the light, sticking it in the fire, endeavouring to bite and to chew it: they were just like a group of children.

"About ten o'clock the sun broke out, the fog dispersed, and a beautiful clear winter air succeeded. While the plain glistened with the dew, the hills still remained white for a time; till, by degrees, the sun cleared them also, and the melancholy dark hue of the masses of rock came forth. Our attention was particularly called to the highest of the mountains about us, the Bonteberg, which lay nearly a mile to the east, and which we were informed was one of the great lurking places of the Bosjesmans. There is only one way, and that a very difficult one, of getting to the flat summit, where there is a spring. Of this circumstance the Bosjesmans avail themselves, and drive the stolen cattle up there, whence nobody is in a situation to drive them down again. If they find themselves pursued, they skulk among the clefts in the rocks: and the colour of their bodies resembles that of the rocks so much, that they are in no danger of being discovered. They can, therefore, unperceived, assail their pursuers with a shower of

arrows, without their having the least idea that a single enemy is at hand. The ascent to the mountain is so steep, that it is difficult to conceive how they succeed in driving the oxen up. It can only be done by pricking and goading them with their hassagais. On feeling them, the poor tortured animals are glad to put forth all their strength.

"At a neighbouring farm, where some *tame* Bosjesmans, as they are called, were employed as servants, a conspiracy had been entered into among a part of them to murder their master, and carry away his cattle. One of the conspirators revealed the plot, and the leaders were arrested. They were brought before us, when they strongly denied the charge, till four young Bosjesmans, lads from sixteen to twenty years of age, were taken prisoners, who confessed that they had intended going farther into the country, and that at the last friendly visit they made to the accused at their master's farm, they had promised to join the party as guides. From these, and several other circumstances which appeared in the examination, the guilt of these men seemed indisputable, and at last they acknowledged it themselves. It was therefore resolved that they should be sent to Tulbagh, there to undergo a regular trial. The rest of the Bosjesmans, however, who had hitherto conducted themselves in a tolerably pacific manner towards the colonists hereabouts, only sometimes coming to beg tobacco or brandy of them, were set at liberty, though there was very great reason to suspect them of having been privy to the evil intentions of their countrymen, if not to have been the instigators of them. It appeared to us, however, necessary to show as much forbearance as possible towards those we had in our power, in hopes of exciting the rest to more peaceable behaviour in future.

"We took the opportunity of inquiring of them, by means of our interpreter, where Captain Goedhart was at that time, since he was the person with whom the treaty of peace was now to proceed to a formal conclusion, and we had brought considerable presents for him. Our Bosjesmans assured us that he was a thorough rascal, on whom no dependence was to be placed; he had begun to rob and plunder again immediately after the Landdrost's visit, and the treaty made with him. He was, they said, the instigator of all the depredations committed, and the information that we were coming had, therefore, terrified him to such a degree that he, with all his people, had fled into the Karree mountains. There, they added, we might very likely find him, with a herd of four hundred cattle, which he had collected by his robberies within the last few months. Upon this, we offered them a reward if they would go to the captain, and invite him to come to us, that we might negotiate with him to surrender his stolen cattle, and to enter into a solid treaty of peace. In case of his refusal, they were commissioned to threaten that a strong party of soldiers should be sent to punish his misdeeds. They all, however, declared unanimately that they would not undertake such a commission, since they should most certainly be instantly put to death; he had menaced every one, they said, who had ever lived with the Christians with such a fate.

"We made these men some little presents, and dismissed them with many wholesome admonitions; but we learnt in the sequel that it would have been more prudent to send them prisoners to Tulbagh. Scarcely a month after, the same lads fell by night upon a farm, to which a few days before they had made a friendly visit, killed the dogs, and carried away the cattle. The proprietor, collecting his neighbours, pursued them, when two were shot dead in defending their prey, and the others were compelled to resign it. On the very same day that these were dismissed, some more Bosjesman prisoners were brought in, who had stolen a yoke of oxen sent to us from the Roggeveld; they were seized in the very act of devouring one of them.

"Among the new prisoners was one who had for a long time been the terror of the neighbourhood, and who, though often taken, had always found means to escape. He was known to the colonists by the name of the beard-man, since he was the only Bosjesman ever seen with hair on his chin and lips; and this was supposed to be from his age, which might be between fifty and sixty. His wife, and two children of four and six years old, were taken prisoners with him. He had been informed by those who took him that the Landdrost was in the country, and would most probably order him to be shot, so that he trembled all over when he appeared before us, and it was a long time before our interpreter could get an answer to any question put to him. He was asked why he had always been so addicted to stealing; by way of answer, he pointed to his body, which hung together in folds, and, taking a piece up in his hand, he drew it out as far as it could be drawn, to show how much it would hold if it was full; then, without waiting for an answer to this demonstrable reason for his depredations, he begged for something to eat, although not more than an hour before he had been regaled with a good breakfast. Every answer he made showed great indifference to what was passing; he seemed to speak with much difficulty, and manifested, besides, so much stupidity, combined with so much of the weakness of old age, that we were greatly embarrassed what to do with him. As, however, he appeared still to have sufficient strength remaining to do much mischief, it was in the end resolved that he should be sent to Tulbagh. His wife also being accused by the colonists of instigating him to his robberies, and of having even assisted in them, we were afraid of setting her at liberty, but, on account of her children, she was treated more mildly than her husband, and was carried in another waggon, chained by only one arm."

"Perhaps this is the best opportunity that may occur to add what more I have to say concerning the country of the Bosjesmans, the manners, customs, and modes of life of the inhabitants, so as to give the most connected view of them. These additional remarks will serve as illustrations of the adventures I have to record, and will support the truth of many assertions that will be made.

"The true native country of these people is the district which lies between the Orange River, and the mountains that extend from the Roggeveld eastward to the Snow Mountains; a district in seeing which the traveller is convinced that a country may exist, even more barren and inhospitable than the Karroo itself, and may, notwithstanding, be inhabited. The Karroo is at a certain time of the year refreshed with genial rains; it becomes green and lovely to the eye; it is overspread with flowers. But no such happy moments ever bless this deplorable region. Whole years pass without the soil being fertilised by a single drop of rain. The ductile clay of the Karroo requires nothing but moisture to give life to vegetation, but the ground here is covered with broken masses of rock, and with blocks of stone; while a thin layer of soil, composed only of the smaller particles of these masses, gives life to nothing but a few of the succulent tribe of plants. This tract of country is divided between two very different climates; that which is general throughout the colony of the Cape, and that of the interior of the Caffre country. Yet it does not share with the former the genial winter rains, or with the latter the cooling thunderstorms of the hot season; now and then an irregular and hasty cloud only, in passing over, will discharge itself, as if by a mere chance."

"In such a kind of spot few animals can find nourishment; those alone which nature seems to have

formed expressly for it. The ostrich, the eland-antelope, the rhinoceros, and the sparing sheep, which was first introduced here through the intervention of the distant settlers that intruded themselves into the more fertile parts bordering on this district,—these are the only objects which are to be numbered among the luxuries that regale the miserable lives of the inhabitants. Their common objects of pursuit are serpents, lizards, ants, and grasshoppers; the larger game seldom fall victims to the imperfect weapons, with which alone they can assail them. Little accustomed to drinking, they will remain whole days without a drop of liquid ever passing their lips; as a substitute, they chew the few succulent plants with which their barren soil supplies them; and their food is all eaten without salt. Always seeking their prey from place to place, following the track of the antelope, or of the insects on which they feed, they have no fixed habitation, but pass the night in holes made in the ground; or in the milder seasons of the year, beneath the branches of such trees as the country affords. The corporeal form of people doomed to such a mode of life, can be no other than what it is in fact. The Bosjesmans are low in stature, lean and apparently weak in their limbs; yet from the necessary exertions attendant upon their wandering mode of life, they are capable of enduring much more fatigue than could be supposed at the first sight of them; they are less indolent in their movements than the Corans, and other of the more civilised Hottentot tribes. Their higher organs of sense are particularly acute, as they are daily very much used in spying out their objects of food at a great distance, and in lurking after them. Their lower organs are on the contrary weak; they might almost be supposed to have neither taste, smell, or feeling; no disgust is ever evinced by them at even the most nauseous kind of food, at least what would to us be the most nauseous, nor do they appear to have any feeling of even the most striking changes in the temperature of the atmosphere."

"Where each individual thinks of nothing but satisfying for the moment the first animal wants of our nature, without any regard to the future, without thinking of the permanent possession of any property whatever, no social bond can unite any number of men together. Families alone form associations in single small hordes;—sexual feelings, the instinctive love to children, or the customary attachment among relations, are the only ties that keep them in any sort of union. The hardships that attend on satisfying the most urgent necessities of life, preclude the possibility of forming larger societies; these families, even, are sometimes obliged to separate, since the same spot will not afford sufficient sustenance for all. A part wanders one way, a part another; chance sometimes reunites them; and if circumstances are more favourable: if they have been so fortunate as to capture any object among the larger sort of game; if necessity compels them to unite in some scheme of plunder which promises a rich booty, they then continue for a longer time together. No one obtains any ascendancy over the rest by hereditary rank; bodily strength alone procures distinction among them; but this gives sometimes so great a degree of ascendancy, that the weaker, if he would preserve his own life, is obliged to resign to the stronger, his weapons, his wife, and even his children."

"In short, there is not perhaps any class of savages upon the earth that lead lives so near those of the brutes as the Bosjesmans;—none perhaps who are sunk so low, who are so unimportant in the scale of existence;—whose wants, whose cares, and whose joys, are so low in their nature;—and who are consequently so little capable of cultivation. Certainly no other tribe of savages has yet been found in whom so high a degree of brutal ferocity is united with so much craft, and so many proofs of real power of mind. To sleep, to eat, and to drink, are the only wants—smoking tobacco and drinking brandy are the only joys that the Bosjesman knows; yet these wants, these joys, he can forego longer than any other person. The very same man, who with five of his fellow-countrymen will devour a fat sheep in an hour, or a quagga in half a night, will be able to fast for three or four days together, even without this abstinence having been preceded by such a feast. Mere sloth is sometimes the principal motive of this forbearance: he would sooner resist the cravings of his stomach, and endeavour to sleep them away, than make any bodily exertions to satisfy them. He will live for months together upon a few little bulbs, which, at certain times of the year, are to be found in the low parts of the country, and never leave the spot till the whole harvest has been consumed. An uncommon degree of perseverance is distinguishable in everything that he undertakes. He will sometimes spend a whole day together, in low places, scratching up the ground, endeavouring to find water, and if once convinced that there is any to be found, will dig even to the depth of six feet to come at it. The whole recompense of this toil is perhaps a handful of water for each person concerned in the achievement, which they take in rotation, each being obliged to wait the replenishment of the little well after the former has had his quantum. If they perceive the track of any wild animal, they never cease following it till the animal itself is taken: no difficulties, in short, deter them from pursuing any undertaking on which they are once resolved. To the first step alone do they ever show reluctance; but if once their propensity to indolence is so far subdued as to begin, the object is pursued with boldness, with cunning, and with pertinacity, till it is attained. Yet this boldness is a very different quality from martial courage: they venture much on the idea of good luck, nothing from confidence in their own power. They never stop to meet an adversary in fight in the open field: a single musket shot will put a hundred to flight, and whoever rushes upon them with only a good stick in his hand has no reason to fear any resistance from ever so large a number. To aim their arrows at an unarmed person from some secure skulking-place is their only mode of making war."

"Their greatest dexterity is shown in the use of their weapons, or in watching their enemy and his motions. However imperfect their language is, they have a very intelligent manner of conveying their meaning to each other, by signs and gesticulations. They have so much adroitness in managing signals, that they will make them understood at the distance of many miles; in the night particularly, by means of fires on the summits of the mountains, they will indicate to each other the numbers of a herd or flock which they mean to plunder, with the means of defence that the people have who are guarding them. Their sight is rendered so acute, by spying continually around them from a great height, after their prey, that they perceive objects clearly at a distance, which no European, even with the best eyes, could see without the assistance of glasses. Of this I have witnessed frequent proofs, since our Bosjesman servants have sometimes discerned flocks of antelopes at the distance of a mile and a half. Some of the most striking instances I saw of this native gift, as it may be called, of the Bosjesmans, were furnished by a lad of this nation, whom General Janssens carried with him to Europe. In our return home on board the *Bellona*, this lad would often, as he stood on the deck, discover ships in the horizon, which the sailors at the mast-head could not see, and which we could scarcely discern with our glasses. If, however, he was set to look for a vessel which had been seen by the captain, with his glass, from the mast-head, he could never discover it.

"As their weapons are their only property, and at the same time the only work of art produced by them, it seems desirable that a short description of them should be given. The bow is commonly about five feet in length, and consists of a staff of very hard wood, thickest in the middle; the string is made of the intestines of animals, twisted together, and is about the thickness of a straw: the whole is a very rough and simple piece of workmanship. The arrows are upon an average about three feet and a half long; the shaft is made of a strong thick reed, slit at the lower end, that it may catch the string of the bow: it is wound round with entrails, that it may not break farther than is required, and has the feather of a bird of prey fixed to it, to give it a more certain direction in its flight. At the upper end is fastened either a hard hollow piece of bone, commonly the thigh bone of the antelope, sharpened to a point, or a small triangular plate of iron: in both cases it is strongly rubbed over with poison. This poison is of a brown colour and a glutinous quality: when fresh it has the consistence of wax, but it soon dries and becomes hard. It is composed of several substances, the baleful effects of which upon the animal frame experience has taught them by degrees. The principal ingredient is always the poison of serpents; but as this is of itself too thin, and evaporates too soon, they mix with it the poisonous sap of one of the larger species of *euphorbia*, called wolf's milk; which thickens to the consistence above-mentioned. Another sort of poison used by them is extracted from the bulb of the *hemanthus toxicartus*, which is a sharp alkali, and when mixed with the blood, decomposes it immediately. The tame Bosjesmans call this sap in Dutch *bolletjes poison*. Another sort bears the name of rock poison, from being a sort of brownish viscous substance, occasionally found upon the rocks. I have never seen this, and cannot imagine what it can be. A colonist, who was well acquainted with it, and to whom I mentioned my conjecture that it was a sort of bitumen, said that I was in error; he thought it was a sap which flowed from some plant.

"These ingredients are mixed according to the object against which they are to be used. If against a man, there is a larger proportion of the animal poison: if against animals in the chase, then the sap of the *hemanthus* is the prevailing ingredient. Although these people know very well that the poisons are only noxious when mingled with the blood, they cautiously avoid preparing them with the naked hand: they are mixed up with a wooden stick, in a hollow stone which has previously been heated. They are particularly cautious in smearing their arrows, since they might easily wound themselves by giving an awkward turn to the weapon while they are doing it. For this purpose, a stone is used, in which is a sort of small channel, or gutter, and this being filled with the poison, the point of the arrow is laid into it, and the mixture laid on with the little stick till the proper quantity is imbibed. A horrible accessory to these weapons is that the arrow is cut half through, about an inch below the point, so that if in wounding it should happen to strike against a wound and rebound, it will break off at this place, and leave the point sticking in the wound. Besides this, to make the matter more sure in wounding the fleshy parts of the body, at least in case of any attempt to withdraw the arrow, a sort of hook, made of a small piece of quill, is contrived near the place where the incision is made, and if the arrow be incautiously handled, the point is sure to be left in the wound: no chance of life then remains, for farther help is impossible, the part swells so immediately over the point.

"The wood for the bows, and the iron points for the arrows, are both procured from a distance, by exchanging for them with their countrymen to the east, arrows ready made; or sometimes the iron is procured by plunder from the Hassagais, of the Caffre tribes. They are ignorant, however, of the use of fire in working the iron: the triangular plates they use are produced by beating the iron with stones, so that a whole day is sometimes occupied in making one. By far the greater part of the arrows are pointed with bone: those with the iron heads are never used in the chase; they are reserved to be employed against mankind. The preparing the arrows and mixing the poison are considered by them as arts in which few ever attain entire perfection.

"In like manner, it is not every one among them that can distinguish the poisonous sorts of serpents from those that are harmless. In general, it may be taken as a rule, that those which move with the greater agility are of the noxious kind. The well-known horned serpent, which among the colonists is esteemed so very dangerous, is little esteemed by the Bosjesmans, because it does not move rapidly. Some which are very poisonous are slow and languid in their movement at the time they are about to cast their skins, and, according to what the Bosjesmans affirm, they have then no effective poison. The greater the trouble they have in catching a serpent, the harder they must hold it down between the stones, the more it writhes and seems enraged, the more pungent is the poison esteemed, the more certain and dreadful in its effects. The dexterity and courage shown by them in catching these serpents is truly astonishing. No sooner do they see the animal upon the level ground than they set their foot upon its neck, press the head fast together with their fingers, so that the jaws cannot be moved, and then separate the head from the body with a knife, or, for want of that, bite it off. All this is the operation but of a moment. They can take the bag of poison out of the head, and prepare it for use, before time can be allowed for the least particle of its pungency to evaporate. That they greedily devour the body of the serpent, and even prefer it to fish, I have mentioned already.

"The quivers in which the arrows are kept, are made of the hollow stem of a large sort of aloe; on this account the plant has obtained from the colonists the name of the quiver plant: it is nearly allied to the *Aloe perfoliata*. The bottom and the cover of the quiver are of leather; sometimes, to make it the stronger, the whole quiver is covered with leather. It is slung over the left shoulder, with a leather thong, hanging so that the arrows can be drawn out directly under the left arm: when, in case of one missing, another is ready at hand in an instant. In this way they can shoot five or six times in a minute. They do not direct the bow on a level, as might be supposed, but inclining, like Sagittarius in the Zodiac: they hold it in the middle with the left hand, the arrows rest on the thumb, and with the right hand they draw the arrow back at the same time upon the string. This is all done at a commodious height below the eye, so that the direction of the arrow may be perfectly calculated, but not its inclination. For this reason they often fail in the height at which they aim, but never in the direction, and can hit to a certainty the stem of any given tree of some height, and half a foot in thickness, while they would almost always shoot over a hedge three feet high, or perhaps not reach it. The distance at which they can take their aim with the greatest degree of certainty is about eighty paces; farther off, the best marksmen will often fail; we once, however, saw a man hit his mark at the distance of a hundred and five paces.

"In the chase, artifice and dexterity must supply all that is wanted from the imperfection of these weapons; and they are so practised in lurking after the game, that they scarcely find any their masters in this respect. It is no trifling art in these naked barren plains, to be able so to conceal themselves from the shy antelope, and the long-sighted ostrich, that they can get within fifty or sixty paces of them. This

is done by almost crawling along the earth upon their bellies, strewing their bodies and garments over with dust, that the colour may not betray them, and never moving if they see that the animals be looking that way. Nor is their patience exhausted, though they are obliged to remain in this situation even for hours, so that an animal seldom escapes when once the pursuit of it is undertaken.

“With the same precaution and regularity in their plan, do they proceed in their marauding parties. They never venture on an attack without having first well reconnoitred their ground, and having come to a proper understanding with each other upon the signals to be made in every possible case that can occur. The last quarter of the moon is the time when their incursions are the most to be apprehended, for the depredations can then be completed during the darkness of midnight, while the morning moon is of great assistance to them in making their escape. Still more must people be upon their guard against them in cold and wet weather: at such a time it is not safe in many places to trust the cattle at night in the pastures; they know very well that in the damp a gun will often miss fire. The Hottentots, besides, who are employed as shepherds and herdsmen, having an extreme sensibility to this damp cold, creep into holes in the rocks, where they make a fire and lie down to sleep: then are the oxen driven away by the Bosjesmans, and their keepers, or those who ought to be so, not unfrequently murdered in their sleep. To be the more secure against all resistance, the murder is often performed by throwing a large stone at the head, which dashes it entirely to pieces.

“I have already, in two different parts of these travels, related many other things concerning the Bosjesmans, which there is no occasion here to repeat. I have, for example, described their clothing, their food, their propensity to plunder—I have mentioned that they have no names, and scarcely any language, with various particulars of the like kind. When, therefore, I have observed, that they do not seem to have the least idea of a Supreme Being, and are more superstitious than the Caffres themselves, I think the reader will be possessed of all the most important information that I can give concerning them. I therefore return to the account of our journey.

“Some of our people, who were sent forwards with spades and pick-axes to level the worst places in the road for our wagons, having surprised a party of Bosjesmans, went up to them in a friendly manner hoping to draw them into conversation; they, however, fled immediately, and vanished with incredible speed among the mountains.

“To our great joy we remarked that the rain of the day before had been here very abundant, and that there was much more vegetation in the valley than in some parts through which we had passed. One shrub fell under my observation which was very remarkable; every twig from the root upwards, even to the smallest, came forth by three together, so that each one formed with those that stood by its side, as well as with the principal stem, an angle of a hundred and twenty degrees—that is, the third part of a complete circle. This shrub is known to the colonists by the name of the Tri-thorn; it appears to be of the Lycia family, having this property in common with that tribe, that the end twig is always sharp pointed. As, however, not the least trace of fruit or flower was to be found upon it, I must leave it for future travellers to examine this very remarkable plant, and determine its class.”

“The evening was passed among us amidst sportive sallies relative to the Bosjesmans and lions; among the colonists in singing hymns, and among the Hottentots with dancing and other pastimes. After supper we separated, some to our rest, some to mount guard.

“About noon the following day we set off again; and, after travelling some hours, found the rest of the *avant-coureurs*, who had been dispatched in search of water. They were seated by a spring, which, like the former, was near a salt lake, and was strongly impregnated with natron. They had surprised a Bosjesman here, who, when they came pretty near him, ran away with almost incredible swiftness; but, after much search, he was found crouching under a bush, rolled up nearly as round as a ball. They took from him weapons, and brought him to us. He told us, through the intervention of the interpreters, that he belonged to a little horde, whose usual abode was at the distance of some days’ journey; and that he had been for several days out on the chase, but had not shot anything; he, therefore, begged that his weapons might be restored. His arrows were examined, when only five were found fit for use, very slightly poisoned, and without iron plates. He asserted that he knew nothing of the robberies of his countrymen, nor of the situation of the people who lived farther up the country. As he appeared under great apprehension, it was signified to him that no injury should be done him, but that we would always be the friends of every one of his nation who abstained from robbery. His bow and arrows were then restored to him; and, as he gave us to understand that he was very hungry, a large piece of cooked meat was presented to him to eat directly, and a quantity of smoked eland’s flesh as store for his journey. He, however, devoured the whole immediately with the utmost dispatch, roasting the latter in the ashes, while he was regaling on the former. He then begged for brandy and tobacco; the latter he stuffed into a reed, and smoked with such eagerness that he was soon completely intoxicated, and fell down senseless. He had not puffed out the smoke as he inhaled it, but had swallowed every morsel. Our Hottentots rolled him about upon the ground; and nature assisting to throw up what affected him, he at length came to himself. He soon after began eating again, and evinced such complete satisfaction at the hospitality we had shown him, that we proposed his accompanying us for the remainder of our journey, with liberty to quit us whenever he might wish it. He readily accepted the proposal, and immediately sought himself out a place near our tent, where he slept quietly the whole night. The next morning, however, when we were about to depart, he seemed seized with a sudden panic. At first he began to steal away slyly and slowly; but soon, when he thought he was far enough, he set off running with such swiftness that he was out of sight in a few moments.

“On the following day, early in the morning, Krieger’s elephant gun was fired several times to notify our arrival to the Corans and Bosjesmans of the neighbourhood. After some hours two Bosjesmans actually appeared, who saluted us with their *’t Abeh*, asked for some tobacco, and having received it, seated themselves behind a bush, by a little fire, to revel at their ease in the delight of smoking. I devoted a considerable time to observing these men very accurately; and though, according to all that is related above, I must allow the validity of their claims to be classed among rational creatures, I cannot forbear saying that a Bosjesman, certainly in his mien, and all his gestures, has more resemblance to an ape than to a man. One of our present guests, who appeared about fifty years of age, who had grey hair and a bristly beard, whose forehead, nose, cheeks, and chin were all smeared over with black grease, having only a white circle round the eye, washed clean with the tears occasioned by smoking,—this man had the true physiognomy of the small blue ape of Caffraria. What gives the more verity to such a comparison was the vivacity of his eyes and the flexibility of his eyebrows, which he worked up and down with every change of countenance. Even his nostrils and the corners of his mouth, nay, his very ears

moved involuntarily, expressing his hasty transitions from eager desire to watchful distrust. There was not, on the contrary, a single feature in his countenance that evinced a consciousness of mental powers, or anything that denoted emotions of the mind of a milder species than what belonged to man in his mere animal nature. When a piece of meat was given him, and half rising he stretched out a distrustful arm to take it, he snatched it hastily, and stuck it immediately into the fire, peering around with his little keen eyes, as if fearing lest some one should take it away again:—all this was done with such looks and gestures that any one must have been ready to swear that he had taken the example of them entirely from an ape. He soon took the meat from the embers, wiped it hastily, with his right hand upon his left arm, and tore out large half-raw bits with his teeth, which I could see going entire down his meagre throat. At length, when he came to the bones and entrails, as he could not manage these with his teeth, he had recourse to a knife which was hanging round his neck; with this he cut off the piece, which he held in his teeth, close to the mouth, without touching his nose or eyes,—a feat of dexterity which a person with a Celtic countenance could not easily have performed. When the bone was picked clean he stuck it again into the fire, and breaking it between two stones, sucked out the marrow; this done, he immediately filled the emptied bone with tobacco. I offered him a clay pipe, which he declined; and taking the thick bone a great way into his mouth, he drew in the smoke by long draughts, snapping his eyes like a person who with more than usual pleasure drinks a glass of costly wine. After three or four draughts, he handed the bone to his countryman, who inhaled three or four mouthfuls in like manner, and then stuck it, still burning, into his leather bag, to be reserved for future occasions. They both now looked at me with complacence, and seemed to divert themselves very much at my observing them with such eager curiosity. They did not leave us till we ourselves quitted the spot, but we could not obtain from them any information respecting their own countrymen or the Corans.

"I had, with some of our party, got to a distance from the waggons, in pursuit of a flock of gnus, and were returning back, when we met, in a little valley, with a Bosjesman family, seated under some bushes, who, to our astonishment, waited our coming up to them very quietly. Besides the old ape, who had visited us the day before, and who came towards us with the utmost confidence as acquaintance, there were four men and six women, with several young girls and little children. When we came up to them, they all shouted repeatedly, 't Abeh! 't Abeh!' in which the old man joined; but, expecting him, not one of the party moved from the sitting or recumbent postures in which we first saw them. Soon after they called, in a gentler tone, 'Tawk! Tawk!' holding out their hands for tobacco. When we had distributed among them the little we had about us, the girls putting in for their share, as well as the rest, they all began to talk very quick: during which they sometimes looked at us, sometimes rubbed the tobacco in their hands, and stuffed it into their bone pipes. The conversation was apparently concerning us; but each one seemed only repeating his thoughts aloud, without any view to the rest listening to him, or answering him. A couple of young girls, who looked at us very roguishly, distinguished themselves particularly by the vivacity with which they spoke. They lengthened out the sound of the last syllable interminably; and, when it appeared as if their breath was wholly exhausted, after a pause to draw breath, they commenced such a clattering, babbling, and snorting, that we were obliged at length to stop our ears.

"An old woman now drew out a large root from the ashes, which I afterwards learned was that of some water plant, which looked savoury and good. She divided it with the other women; upon which they laid down their tobacco bones, after having taken in several very large quaffs of the smoke. The little children were exceedingly ugly, and no less shapelessly thick in the body than the grown people were shapelessly lean. The skull projecting exceedingly behind, and the short hair growing very low down upon the forehead, gave them the appearance of hydrocephalus; and they had almost all such small winking eyes, sunk so deep in fat, that at first I thought there had been some general complaint in the eyes among them. In endeavouring to convince myself whether this was so or not, one of these children began to cry most piteously; and the mother seemed so little to understand my coaxing it, and patting it on the back to make it quiet, that she drew it to her with a distrustful air, and put it under her cloak. The whole party immediately ceased speaking, which we took as a mark of ill-will towards us: but we no sooner began to divide among them the few superfluities we had about us, as, for instance, some of the buttons which we cut from our coats, than their eloquence was recommenced.

"Another thing which I remarked in the children was, in what an extraordinary degree, considering their age, they seemed able to help themselves. Quite young creatures at the breast crawled about in the sands, without any help; and many, who did not appear to be a year old, went alone, erect upon their legs; others, but a little older, were grubbing about in the fields, to get up the little bulbs, which they immediately ate. The prettiest among them were the children from eight to fourteen years of age. The boys, who were a little older, looked already piteously lean, and their skin had that flabby appearance which characterises the whole nation. Among the men here, as was the case with the old *beard man*, their bellies were hanging down in folds. With some the skin of their breasts hung down also on each side, in such a manner that, between this circumstance and the want of beard, it was easy, in a person of years, to mistake the sex. Having no interpreter with us, it was difficult to make them understand, by signs, that we invited them to visit our camp, where they should have some presents. It is, indeed, probable that they did not understand it at all, although, from their nodding their heads, and talking very loud, we supposed they did; for we never received any visit from them, nor did we see any more. What we observed here, however, confirmed a remark which I have made before, that the Bosjesmans about the Orange River are the most gentle and sociable of any among their countrymen. At taking leave, we repeated to them their *'t Abeh*, that we might not go away in an entirely cold and unsocial manner; they, however, laughed, as they only salute each other at meeting, never at taking leave. They observed a strict silence as we quitted them, nor appeared to pay the least attention to us."

"A short time before my departure the news arrived of a fresh inroad made by the Bosjesmans, and one of a hitherto unheard-of nature. They had set one of the empty houses upon the mountains on fire; and, since this could not be prompted by hunger or cupidity—since it could proceed only from malice, from a desire to do all the injury possible—it occasioned the greatest terror and consternation among the colonists. The old active Field Cornet resolved, however, to examine into the matter himself, and, as it was to be the excursion of a day only, I determined to accompany him. We had two Hottentots with us, armed, one of whom, from the many conflicts in which he had been engaged with the Bosjesmans, was become a most skilful combatant. He even made it a great boast that he had shot more than one of these marauders.

"We arrived about noon at the farm designated, which was indeed only an insignificant cattle place, upon the Little Fish River; but we found, to the justification of the Bosjesmans, that the dwelling-house was not injured. A small outbuilding only was burnt down; and it seemed probable, from appearances, that they had not intentionally set it on fire, but had made a fire too near, for the purpose of warming themselves, and cooking the victuals they had plundered; and, in their careless way, neglecting to extinguish it at their departure, it had caught the building, and destroyed it. With this consolatory information we returned home at night, not attending so much as we ought to have done, since darkness was coming on, to keeping in the right road. By this means I was placed in a situation of more imminent danger than any I had hitherto encountered. It was almost dark when we crossed a little branch of the Rhinoceros River, and came to the foot of a considerable rocky hill. As we were very cold, we agreed to dismount from our horses, and warm ourselves by ascending the hill on foot. The Field Cornet, with one Hottentot, went on before, and I followed with the other at a little distance. On a sudden we heard the twang of a bow on one side of us, and at the same moment my Hottentot gave a scream, and exclaimed that he was wounded: then hastily turning round, fired his gun. The arrow stuck in his side, between the sixth and seventh ribs, and entered nearly two inches deep. Our companions hastened up to us immediately, and assisted me to draw it out carefully. In this we partially succeeded, notwithstanding the hook that turns back; but we found, alas! that the iron point, which is generally loosely fastened on, was left in the wound, and with it, as we were afraid, some of the poison. Destitute as we were of every kind of remedy, nothing remained but to seek the nearest house with all the haste possible. We turned, therefore, directly to the right, and descending the hill by a steep path, brought our wounded man to a winter habitation directly at its foot, though the latter part of the way he experienced such dreadful agony from the wound that he was scarcely able to sit upon his horse. Every possible assistance was here given us by the good people of the house; but a too great length of time had elapsed before this assistance could be obtained: in an hour and a half after our arrival the poor creature expired. Probably the poison was of a very subtle nature, for the patient lost all recollection, and died in strong convulsions. It seems very probable that we had been seen in the day by the lurking Bosjesmans, who recognised their old antagonist, and resolved to be revenged on him. A bunch of white ostrich feathers, which he wore in his hat, rendered him very conspicuous, even though it was nearly dark, so that they could see to take their aim with tolerable certainty, and nothing could avert his doom. Amidst all the affliction which this accident occasioned me, I had much reason to rejoice that the Bosjesmans were such skilful marksmen; for, if the arrow had deviated in the least from the direction it took, I was so close to the Hottentot that I should have received it, and he would have been saved.

"On our walk to the house we first saw a woman of the Bosjesman race,* and had ocular conviction of the truth of all we had previously heard respecting these people. She sat more than half naked at the entrance of a miserable straw hut, near a fire of fresh brushwood, which exhaled a terrible smoke and vapour, and was occupied in skinning a lean hare, which her husband had brought with him from the field. The greasy swarthiness of her skin, her clothing of animal hides, as well as the savage wildness of her looks, and the uncouth manner in which she handled the hare, presented altogether a spectacle. She took no farther notice of us than now and then to cast a shy leer towards us.

"As the Lower Bokkeveld is at the utmost extremity of the colony to the north and borders on the solitary tracts haunted by the Bosjesmans, so in former times its inhabitants suffered much from the inroads of these ungovernable savages. For some years past, however, they have rather withdrawn from these parts, and carried their incursions more eastward, to the annoyance of the inhabitants of the Roggeveld; and the little parties who remain in the neighbourhood of the Bokkeveld live on peaceable terms with the colonists, the latter purchasing their amity by paying them a yearly tribute of sheep. The Field Cornet, John Gideon Douw, the cousin of our host, contributed very much to the establishment of this peace, by collecting from the colonists of the Bokkeveld, four hundred and sixty sheep and goats as a present to the Bosjesmans: upon this a sort of compact was entered into between them, which, by making them like presents from time to time, has hitherto been very well observed."

"As the Bosjesmans, however, never meet an enemy in the open field, but endeavour to shoot their poisoned arrows from some secure place of concealment, so the Caffres cannot come to fair and equal fighting with them: the warfare on both sides rather consists of petty conflicts between hordes. The enmity of the Koossas, and all the other Caffre tribes, against the Bosjesmans, knows no bounds. The latter are considered by the former in the light of beasts of prey, who ought to be extirpated from the earth; and on this system they pursue them in the same way as they would wild beasts, putting to death every one that falls into their hands, of either sex, or of any age."

"I myself once saw a striking instance of this hatred of the Caffres towards the Bosjesmans. A Caffre, who came to the Cape Town as ambassador from a little horde which was then roving about the northern parts of the colony, was received with great hospitality at the house of Governor Janssens. The Governor had at this time among the servants in his house a Bosjesman lad about eleven years old. The Caffre, notwithstanding that the boy was in no way distinguished from the rest of the Hottentots, immediately recognised one of the race of his mortal enemies, and made a push at him with his hassagai, intending to run him through. The boy escaped, and fled to the kitchen, where he found shelter; and as the people pressed about the Caffre, and inquired of him what their young comrade had done that he should endeavour to take away his life? he replied in broken Dutch, glowing with rage, 'That what he was doing was out of gratitude to the Governor for the kind reception he had given him. He would have freed him from that little rascal, who was indeed then too weak to do him any mischief, but who, he might be sure, if he was permitted to live, would at length deprive him both of his property and life. It was impossible that a Bosjesman could ever abandon his villanous ways, and it was necessary to destroy such vermin wherever they were found.'"

"Here we were again assailed with complaints of the Bosjesmans, of whom we had not now heard for a long time. They inhabit very much the solitary and mountainous country north-east of these parts, and annoy the district very much by killing and stealing their cattle, and often murdering their herdsmen. These crimes are the more grievous since they are frequently perpetrated through mere wantonness, not

* A tribe of savages who lurk about among the shrubs and bushes, whence they sally out to plunder travellers. *Bosjes* signifies a bush, and *bosjesman* is a bushman, or a man who lurks among the bushes.

for the purpose of plunder. A short time before, one of the farmers who were now assembled here, when he went out in the morning, found near his house his whole herd, consisting of forty oxen, together with two hundred sheep, several dogs and horses, and some Hottentots who were employed to guard them, all murdered, not a single one having escaped."

"On the second of February we proceeded on our journey, going northwards. We passed the Bruin-jeshoogtee about noon, and rested till the heat of the day was over, at a poor little spring on the other side. Here again the Bojesmans had been recently marauding, and taken away a considerable number of cattle from the colonists.

"As we were sitting at our dinner this day, we were surprised by the entrance of two Bosjesmans. They belonged to the troop with whom some years before the colonists had made the sort of treaty mentioned above, by which they engaged themselves to abstain from their usual maraudings, on condition of a certain tribute of cattle being paid them yearly. They had heard of one of the principal magistrates of the colony being in the neighbourhood, and were come in hopes of receiving some presents. They approached the company assembled at table not without manifest symptoms of apprehension and embarrassment, but a glass of wine, which was presented to them, and the looks of kindness with which they were received, soon inspired them with confidence. One of them produced a paper wrapped up in a piece of cloth: it was a sort of passport given by the Field-Commandant, as a sanction to the troop for begging, from time to time, of the inhabitants of the district a few sheep, or other things of which they might stand very much in need: in return for which they had promised, on their part, to remain quiet, and not murder or steal. Four years before, a collection had been made among the inhabitants of the northern districts of sixteen hundred sheep and thirty head of cattle, as a present to them for beginning a regular establishment, that they might be enabled to breed their own flocks and herds, and live a quiet and orderly life. The experiment did not, however, succeed. As they had no government, no secure dwelling-place, no social compact, nay, were even without individual property, the people from the remote parts had come down upon them, and spunging upon their little stock, it was soon completely annihilated. Since that time the neighbourhood had been compelled to give them, from time to time, sheep, tobacco, brandy, beads, buttons, and other trifles, happy if by this means they could so far purchase their goodwill as that they would abstain from stealing their cattle, and murdering the Hottentot who were guarding them.

"But since the number of the whole nation is little known, and while people are at peace with one horde, another may suddenly come down upon and plunder them, a peace of this kind can avail but little. Indeed, these friends themselves are very burthensome, since they will come, by twenty and thirty in a body, to visit the estate of a colonist; that is to say, they will remain there days, and even weeks, expecting to be fed and attended upon; nor will go away at last without handsome presents of cattle. Nay, it has sometimes happened that the guests, in return for having been thus entertained, since opportunities had been afforded them of knowing thoroughly the state of things in and about the house, have, after departing in the morning as friends, returned by night as enemies, and breaking in among the herds, carried off numbers of cattle, with which they have escaped to the neighbouring mountains, trusting to their poisoned arrows as a security against their being reclaimed by their owners. Should it, however, happen that a sufficient number of the inhabitants could be collected together to venture upon pursuing them, and they are obliged to fly, they do not quit their plunder till all the cattle are killed, or hamstrung, so as to render it impossible for them to be carried away alive. It cannot, therefore, be matter of surprise if the antipathy of the colonists to like plunderers is carried pretty far, and that it is scarcely considered as a crime if in the pursuit of these flying hordes some of them are, from time to time, killed. That regular parties, however, are made by the colonists to hunt them down, as some late writers have asserted, I must say is untrue.

"Equally untrue is the assertion that the nation of the Bosjesmans is composed of fugitive slaves and Hottentots. They are, and ever have been, a distinct people, having their own peculiar language, and their own peculiar customs, if the terms *language* and *customs* can be applied to people upon the very lowest step in the order of civilisation, as the Bosjesmans may certainly be esteemed: one might almost call this extraordinary race without customs and without language. No Hottentot understands a word of the Bosjesman language; and the nation was hated by all others on account of its habits of plunder and disregard of the rights of property, long before the Europeans settled in Southern Africa. The Bosjesmans always lived in enmity with their nearest neighbours, over whom they had this advantage, that they had themselves nothing but their lives to lose in the strife, whereas they could gain from the Caffres and Koranas their herds and their flocks. At this moment the enmity between the Bosjesmans and the Caffres is greater than between the former and the colonists; nay, they are even more gratified by depriving a Hottentot of life than a white man. This is not, however, the place to discuss the subject more fully; these sketches are sufficient to show how erroneous have been the descriptions hitherto given of this extraordinary race, and how little the truth with regard to them is really known.

"The hordes who now live upon the borders of the colony, or within its boundaries, are become more peaceable than their distant brethren: those, in particular, from whom the present embassy was sent, have for several years together abstained from plunder. But since the Bosjesmans have no national interest, and any compact made with them, even if it were ever so well observed, could have merely a partial effect, binding individuals only, not the whole nation, it is easy to comprehend how little such agreements can afford security to the colony at large. The experience of the following years only showed, alas! the inefficiency of the compact made with them at this time. More distant hordes came down, and not only made terrible devastations upon the property of the colonists, but vented their rage equally upon their own peaceable countrymen, when they found that the latter would not make a common cause with them: but more of this hereafter. The colonists ought not, therefore, to be arraigned very severely if, finding the compact burthensome, they were unwilling to continue paying tribute to an enemy too weak to have the power of enforcing the agreement it had made. There seems, however, nothing better to be done at present, if the utter extirpation of the whole race is not desired (an idea which must be deprecated by every person of common humanity), than to endeavour, by conciliatory measures, to purchase the good-will of the numberless scattered hordes, though this may not be a thing very easy to accomplish.

"I shall not enter further in this place into the modes of life of these untamed people, since at a proper place the subject will be amply treated, but shall return now to the two individuals whose arrival among us gave occasion to the present digression. They were scarcely four feet high: the colour of their skin was only discernible in particular places: a thick coat of grease and dirt covered their faces and

meagre limbs like a rind. Under the eyes, where the smoke of the fires by which they delighted to sit had somewhat melted the grease, was a little spot quite clean, by which the proper yellow hue of the skin could be seen. A wild, shy, suspicious eye, and crafty expression of countenance, forms, above all things, a striking contrast in the Bosjesman with the frank, open physiognomy of the Hottentot. The universally distinguishing features of the Hottentot, the broad, flat nose, and the large, prominent cheek-bones, are, from the leanness of the Bosjesman, doubly remarkable. Their figure, though small, is not ill-proportioned, and they would not be ugly if they had more flesh; but the withered thigh, the large knee-bone, and thin leg, are very far from handsome. Yet the men may be called handsome in comparison with the women. The loose, long hanging breasts, and the disproportionate thickness of the hinder parts, where, as in the tails of the African sheep, the whole fat of the body seems collected, united with the ugliness of their features, makes a Bosjesman woman in the eyes of an European a real object of horror. The Hottentot women, though they in some respect resemble those of the Bosjesman race, yet from their greater height, and more justly proportioned limbs, may in comparison with them be called handsome.

"The clothing of our visitors consisted only of a sheep-skin worn over their shoulders as a sort of mantle, with the woolly side inwards, and tied round the neck with a leather thong. On their heads they had greasy leather caps, ornamented with glass beads of a great variety of colours: they had strings of the same beads round their necks, and round their wrists were broad bracelets of iron and copper. The middle part of their bodies were covered with the skin of a jackall, fastened round them with a thong of leather, and they had sandals of ox-leather bound round their feet. They had each a small leather bag hanging on their arms, in which they carried their provisions, with some tobacco, and a reed which served as a pipe. Such, with very little variation, was the costume which I found worn by these people when I visited them in their own wild state. They were then sometimes without their beads and bracelets, and wore the skin of an antelope instead of a sheep. Their woolly hair, smeared over with grease and dust, and tied in a number of knots, hung down below their leather caps.

"We found it at first very difficult to enter into conversation with our guests, since they could not make themselves understood either by the colonists who were present, or by our Hottentots, and their fright made them unable to express their wishes by signs. Some little presents, however, and the wine, at length encouraged one of them so far as that he began to be talkative. He spoke with much animation, and in a chattering, clacking kind of tone, by which he seemed to express his thanks and respect, mixing now and then with his own language some words of Dutch, which he had occasionally collected, and which assisted exceedingly in explaining his meaning: in particular, he often introduced the words *Groot Baas*, (Great Master), by which he meant to signify our chief. The Hottentots commonly call the masters they serve *Baas*, and the Governor of the colony had ever since its establishment been always called, both by them and their wild fellow-countrymen *Groot Baas*.* At every object which excited their astonishment or gave them pleasure, they exclaimed *mooi! mooi!* (fine! fine!) which words were pronounced with a slow and lengthened tone that was not unpleasing. As they were by degrees inspired with more confidence, their still increasing curiosity and astonishment was expressed by gestures; if the admiration was moderate, they made a sort of whistling noise, clapping their forefinger hastily upon their lips; but if they wanted to express it in a high degree, they threw their right arm over their head, throwing the head back so that the hand touched the neck. The objects which more particularly pleased and astonished them were the presents we made them of tobacco and tobacco-pipes, of looking-glasses, beads, buttons, &c.; a watch which we showed them, the white skins and long hair of our women, the whiskers of our dragoons, the sound of the bugle horn and violin, and our tents with their furniture.

The Commissary-general carried them into his tent, offering them a seat, which they rejected, and sat down immediately upon the ground. He then wrote a sort of passport, which he gave them, requesting the good-will of the Dutch Christians towards the Bosjesmans; and signified that as long as they should keep that paper, and abstain from robbery and plunder, there would be peace and friendship between them and the Dutch. As a confirmation of the treaty, a present was made them of twenty sheep, which they were to carry away and eat with their companions.

Before they quitted us, two others of their party came, one of whom was presented by the colonists as the chief of the horde, though there was nothing by which he seemed to be distinguished as such. He could, however, speak a sort of broken Dutch, and was, therefore, the speaker when the peace was finally concluded. As an emblem of his dignity, and as a memorial of the compact, he hung round his neck a piece of brass, which seemed to have been formerly the lid of a tobacco-box, upon which was inscribed on one side the word *Vrede*, and on the other *Jas*; it had been given him by one of the colonists. It is a remarkable instance of the total absence of civilisation among these people, that they have no names, and seem not to feel the want of such a means of distinguishing one individual from another.

* Many mistakes have been made, I know not by what means, respecting the situation of the Hottentots, in the service of the colonists. They have been supposed their property, and that they take them in their early youth to make slaves of them. This is not the case: the Hottentot is a hired servant, and there is this great distinction between them and the slaves, that the former only address their master by the title of *Baas* (Master), while the slaves address him as *Sieur* (Lord), pronounced here *Ssohr*. A Hottentot, in consequence, takes it extremely amiss if he is addressed by the words *Pay* or *Jonge*, as the slaves are; he expects to be called by his name, if addressed by any one who knows it; and by those to whom it is not known he expects to be called Hottentot (which he pronounces *Hotnot*), or boy."

FROM MOFFATT THE MISSIONARY'S WORK ON SOUTHERN AFRICA.

Page 53. -- "Poor Bushman ! thy hand has been against every one, and every one's hand against thee. For generations past they have been hunted like partridges in the mountains. Deprived of what nature had made their own, they became desperate, wild, fierce, and indomitable in their habits. Hunger compels them to feed on everything edible. Ixias, wild garlic, mysembry, anthemums, the core of aloes, gum of acarias, and several other plants and berries, some of which are extremely unwholesome, constitute their fruits of the field ; whilst almost every kind of living creature is eagerly devoured, lizards, locusts, and grasshoppers not excepted. The poisonous, as well as innoxious serpents, they roast and eat. They cut off the head of the former, which they dissect, and carefully extract the bags or reservoirs of poison which communicate with the fangs of the upper jaw. They mingle it with the milky juice of the euphorbio, or with that of a poisonous bulb. After simmering for some time on a slow fire, it acquires the consistency of wax, with which they cover the points of their arrows. Though the natives of South Africa have an aversion to fish, the Bushmen in the neighbourhood of rivers make very ingenious baskets, which they place between stones, in the centre of a current, and thus they sometimes procure a fry of fish, which in their frequent necessity must be acceptable. They ascend the mountain's brow or peak, and with an acuteness of sight, perhaps superior to our common telescopes, survey the plains beneath, either to discover game or cattle, or to watch the movements of those whose herds they may have stolen. If danger approaches, they ascend almost inaccessible cliffs, from which nothing but the rifle ball could dislodge them. When closely pursued they will take refuge in dens and caves, in which their enemies have sometimes smothered scores to death, blocking up the entrances with brushwood, and setting it on fire. One characteristic in their predatory expeditions is exceedingly provoking. When they have taken a troop of cattle, their first object is to escape to a rendezvous or cave, or an overhanging precipice, or some sequestered spot, difficult of access to strangers, for the want of water. As soon as they perceive that any of the cattle are too fatigued to proceed, they stab them ; and if the pursuers come within sight, and there is the slightest probability of their being overtaken, they will thrust their spears, if time permit, into every animal of the troop. I have known sixty head levelled in this way. This habit, which obtains universally among that unfortunate people, exasperates their enemies to the last degree, and vengeance falls on men, women, and children, whenever they come within reach of their missiles. Though their poisoned arrows cannot take in one-third of the length of a musket shot, they aim with great precision. I have known men shot dead with poisoned arrows, and others, who did not at first appear to be mortally wounded, I have seen die in convulsive agony in a few hours. It is impossible to look at some of their domiciles without the inquiry involuntarily rising in the mind, are these the abodes of human beings ? In a bushy country they will form a hollow in a central position, and bring the branches together over the head. There the man, his wife, and probably a child or two, lie huddled in a heap on a little grass, in a hollow spot, not larger than an ostrich's nest. Where bushes are scarce, they form a hollow under the edge of a rock, covering it partially with weeds or grass, and they are often to be found in fissures and caves of the mountains. When they have abundance of meat, they do nothing but gorge and sleep, dance and sing, till their stock is exhausted. But hunger, that imperious master, soon drives them to the chase. It is astonishing to what a distance they will run in pursuit of the animal which has received the fatal arrow. I have seen them on the successful return of a hunting party, the merriest of the merry, exhibiting bursts of enthusiastic joy, while their momentary happiness, contrasted with their real condition, produced on my mind the deepest sorrow. Many suffer great distress when the weather is cold and rainy, during which, not unfrequently, the children perish from hunger. A most inhuman practice also prevails among them, that when a mother dies, whose infant is not able to shift for itself, it is without any ceremony buried alive with the corpse of its mother.*

To the above melancholy description may be added the testimony of Mr. Kecherer, whose circumstances, while living among them, afforded abundant opportunities of becoming intimately acquainted with their real condition. " Their manner of life is extremely wretched and disgusting. They delight to besmear their bodies with the fat of animals, mingled with ashes and sometimes with grime. They are utter strangers to cleanliness, as they never wash their bodies, but suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their huts are formed by digging a hole in the earth about three feet deep, and then making a roof of reeds, which is, however, insufficient to keep off the rains. Here they lie close together, like pigs in a sty. They are extremely lazy, so that nothing will rouse them to action but excessive hunger. They will continue several days together without food rather than be at the pains of procuring it. When compelled to sally forth for prey, they are dexterous at destroying the various beasts which abound in the country, and they can run almost as well as a horse. They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no care of their children, and never correct them except in a fit of rage, when they almost kill them. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her vengeance on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their children except in a fit of passion, but the Bushmen will kill their children without remorse on various occasions,—as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others, in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender

* The Author had a boy brought up in his own house, who was thus rescued from his mother's grave when only two years old.

offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care as soon as they are able to crawl about in the fields. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation." Oh, the miseries to which human nature is heir! Hard is the Bushman's lot; friendless, forlorn, an outcast from the world, greatly preferring the company of the beasts of prey to that of civilised man. His goorah soothes some solitary hours, although its sounds are often responded to by the lion's roar, or the hyena's howl. He knows no God, knows nothing of eternity, yet dreads death, and has no shrine at which he leaves his cares or sorrows. We can scarcely conceive of human beings descending lower in the scale of vice and ignorance, while yet there can be no question that they are children of one common parent with ourselves. If, during a period of four thousand years, they have sunk thus low, what would the world become, if left without Divine revelation, to grope in the mazes of heathen darkness. But degraded as the Bushmen are, they can be kind and hospitable too; faithful to their charge, grateful for favours, and susceptible of kindness. I speak from what I know, having seen all these qualities exemplified. It is also habitual with them, on receiving the smallest portion of food, to divide it with their friends; and, generally, it is observed, the one who first received the boon retained the least for himself; and a hungry mother will not unfrequently give what she may receive to her emaciated children without tasting it herself. In order to get the people to congregate, Mr. Kecherer found it necessary to give them daily a little food, and especially small portions of tobacco, with which he was most liberally supplied by the farmers. A mission was commenced among the Bushmen at Hephzibah, where there was a prospect of permanent success. It was, however, found extremely difficult, from the Bushmen coming into unpleasant contact with the farmers in their vicinity, and the missionaries being brought into collision on their account. These evils to which their locality exposed them, soon proved the means of blasting their pleasing hopes among that people. An order was received from the Cape authorities, requiring the missionaries to retire within the colony. Thus ceased the operations of the society among the poor wild Bushmen at these stations, and it is impossible to read the following extract of a letter to the Rev. Dr. Philip, from the Rev. A. Faure, then minister of Graaff Pienet, without deeply lamenting, with that enlightened individual, that these stations should have been broken up:—

"Some of the Bushmen whom Mr. Smith baptized had acquired very rational ideas of the principles of the Christian religion, and appeared to feel its constraining influence on their habitual conduct. They were zealous in trying to convey the same inestimable blessing to their unhappy countrymen, who live without God and without hope in the world. It was delightful to hear the children sing the praises of Jehovah, and to witness the progress they had made in spelling and reading. These facts, which have come under my own observation, prove that the conversion of this race of immortal beings is not impossible. The stratagem by which the Bushman approaches to game, in the garb of an ostrich, is ingenious, though simple. A kind of flat double cushion is stuffed with straw, and formed something like a saddle. All except the under part of this is covered over with feathers, attached to small pegs, and made to resemble the bird. The neck and head of an ostrich are stuffed, and a small rod introduced. The Bushman intending to attack game whitens his legs with any substance he can procure. He places the feathered saddle on his shoulders, takes the bottom part of the neck in his right hand, and his bow and poisoned arrows in his left. Such as the writer has seen were the most perfect mimics of the ostrich, and, at a few yards' distance, it is not possible for the human eye to detect the fraud. This human bird appears to peck away at the verdure, turning the head, as if keeping a sharp look out, shakes his feathers, now walks and then trots, till he gets within bow-shot; and, when the flock runs from one receiving an arrow, he runs too. The male ostriches will, on some occasions, give chase to the strange bird, when he tries to elude them in a way to prevent their catching the scent; for when once they do, the spell is broken. Should one happen to get too near in pursuit, he has only to run to windward, or to throw off his saddle, to avoid a stroke from a wing which would lay him prostrate."

In page 218, Mr. Moffatt gives the following interesting, but melancholy statement, from which an idea may be formed of the danger of travelling through a country inhabited by Bushmen, to whom the traveller is entirely unknown. "While Edwards and Kok were in that country, two additional labourers were sent out by the Dutch Missionary Society; but from the hopeless prospect of usefulness under the existing state of things, they abandoned that field of labour, and returned to the colony. The residence of Kok and Edwards among such a people, without being thoroughly identified with them, was necessarily attended with risk, and demanded no common share of personal courage. Travelling was also dangerous, from the Bushmen, who kept up a constant predatory warfare with the Bechuanas from time immemorial, and upon whom they wreaked their vengeance whenever an occasion offered. Kok and his attendants took no part in these outrages; but this did not exempt them from the inveterate hostility of the Bushmen,—an hostility exercised against all who possessed herds or flocks, as the following heart-rending catastrophe will prove:—Kok was accompanied by two brothers, Griquas, of the name of Bergoner, who afforded him not only society but assistance. When Kok visited Cape Town, these two remained behind, but for some reasons thought proper, soon after, to follow him, with sixty head of cattle, and a quantity of elephants' teeth, which they had obtained by barter. On the third day, after leaving the Kuruman, they were joined by a few Bushmen, who received from them the offals of game which had been killed. The oxen, however, which they possessed, excited their cupidity, and tempted the Bushmen to lay plans for their seizure. The Bergoner party consisted of two men able to bear arms, their mother, their wives, and fourteen children. The Griquas soon had reason to suspect the designs of their visitors, by little provocations which their prudence had hitherto overruled. One morning, when the two brothers were working a little distance from each other, and while one was stooping in the act of repairing the waggon pole, a Bushman thrust him through with a spear. His daughter, eight years of age, seeing her father fall, uttered a shriek, when she was transfixed with a spear by another. The other Griqua, hearing the alarm, and beholding his brother prostrate in his blood, rushed furiously on the eight Bushmen, who fled. He hurled a small hatchet, which he had in his hand, at the murderers, then seizing his gun, fired, and wounded one in the shoulder, but all escaped, leaving their bows and arrows behind them. Distracting beyond measure must have been the situation of the sufferers, with only one individual to defend them for days, while passing through the country of those who were sure to renew the attack with increasing numbers. They removed from their frail waggon the ivory, which they concealed in the ground. They placed in the waggon the bodies of their slaughtered relatives, with a view to their being interred during the night, to prevent them being treated with that indignity which the Bushmen often offer to the bodies of the slain. The next morning they continued

their flight, with hearts beating at the sight of every distant object which appeared like a human being, for Bushmen were descried on the heights, watching the progress of the weeping and terrified band. Another night passed on the plain; a sleepless night, except to the infants, unconscious of their danger. Next day, passing a thicket of aranas, a shower of poisoned arrows fell around them like hailstones, some of which slightly wounded several of the children. Bergoner fired his gun, and they fled, but the attack was resumed. Thus he continued, with the assistance of his boy, urging on his oxen, and though several of them fell under the poisoned arrows, they were quickly replaced by others. In the act of unyoking them, he and his son were both wounded, himself severely, nevertheless the father continued to defend his children and herds. The gloomy night again set in, with a prospect of all being butchered. The morning dawned on them, and witnessed the closing scene of a catastrophe at which even those inured to savage life must shudder. Greater numbers of Bushmen appeared, assailing the waggon on all sides, and the moment the father fired his gun, all directed their arrows at the only individual capable of resistance, and to whom the agonised mothers and children could look for help. They looked in vain; severely wounded, he staggered to the waggon, while the Bushmen seized the cattle, and drove them off with a shout of victory. The wounds were fatal, recollection failed, the words died away on the weeping widow's ear, and in the course of an hour Bergoner ceased to breathe. Here they were, far from human aid, three women and thirteen helpless children, their only friend and defender being a ghastly corpse. The axle-tree of their waggon was broken, and Bushmen were still hovering around, eager to despatch their victims, and seize the remaining draught oxen which still stood in the yoke. Threedays and nights of anguish had now passed without either food or rest. This was a period of terror and despair; weeping mothers encompassed by wounded, distracted, and fatherless children, could only lift up their voices to God in prayer, and at that moment deliverance the most unexpected approached. The melting scene which followed cannot be better described than in the language of an eye witness, Dr. Lichtenstein, whose description accords exactly with that which I received from the lips of one of the surviving widows. The traveller having been joined by Kok on his way to the Kurnmen, and seeing the tilt of a waggon at a distance, writes, "We hastened up to the waggon, and reached it before we were observed by any of the party; at the moment we came up, one of the women seeing us uttered a loud and piercing shriek, and falling prostrate on the earth before Kok, embraced his knees in a tumult of agony. In an instant after the children ran towards us crying, sobbing, and lamenting in the most piteous manner, so that it was some time before my worthy companion, down whose cheeks tears were streaming, had power to ask the unfortunate woman where her husband was. For a while renewed sobs were the only answer he could obtain: we looked up, and saw a few paces from us, a boy about twelve years of age, making a grave with an old iron axe, and near him, lying on the ground, the body of his father, wrapped in a mat." "The Bushmen have murdered him," exclaimed the unfortunate lad, and letting his axe drop, he broke out into the most bitter cries and lamentations."

"The bold and mountainous promontory of the Cape was first discovered by Bartholomew Diaz, the Portuguese navigator, and was taken possession of by the Dutch, in 1652. At that period the whole of what is now designated the Colony, was inhabited by Hottentots proper, whose history and origin, from their physical appearance, language, and customs, continue involved in profound mystery. They resemble none of the Kafir, Bechuana, and Damara nations, which bound the different tribes of that remarkable people.

Page 6.—"The Bushmen are the most remarkable portion of the Hottentot nation. Various opinions have been offered on the origin and state of the Hottentots, among which is that of Gibbon,— "that they were the connecting link between the rational and irrational creation." If he had been acquainted with the Bushmen, who are unquestionably inferior to the Hottentots, he would have felt more confidence in this strange and long-exploded theory. Some say they are the progenitors of the nation, others that they are an entirely distinct race, and others again that they are Hottentots, who have been directly or indirectly plundered of their cattle by the Dutch farmers. That the Bushmen are the people from whom the Hottentot tribes are descended is irreconcilable with existing facts; that they are a distinct race is still further from probability; and that they are plundered Hottentots is, in my humble opinion, a preposterous notion, resulting from limited information on the subject. If this were to be admitted, then we must also admit that the Hottentots, in being deprived of their cattle, and becoming Bushmen, were deprived of their language also, for it is well known, from the earliest records that can be obtained on the subject of their language, which has, in addition to the click of the Hottentot, a croaking in the throat, that they never understand each other without interpreters. Another fact is, that the Bushmen are to be found scattered, though thinly, among all the Bechuana tribes of the interior with which we are acquainted, even as far as the Mampoor Lake, about eight hundred miles north of Lattakoo. The Marosa or Baroa Bushmen are found of the same description as those just beyond the boundaries of the colony, and from the oldest traditions we can find among the Corranas and Namaquas, who are the unmixed Hottentots, as also from the Bechuanas, it may be demonstrated that they existed a wandering people, without homes or cattle, or even nationality of character. That they descended from Hottentots requires little argument to prove. Probably there are connected with all the tribes of Africa numbers of a nomadic character, whose origin will throw light on the history of the Bushmen."

Page 12.—"That such were the Bushmen formerly, there can be no doubt, and it is equally certain their numbers were increased by parties of Hottentots, robbed and compelled to abandon for ever the land of their ancestors, and who naturally sought to satisfy their wants by a predatory warfare, and thus taught the Bushmen to become the pirates of the desert. It will be evident, from the preceding statements, that the Bushmen were originally poor Hottentots, and will, in all probability, like their progenitors, in course of time, cease to be a distinct people, by becoming gradually mixed with the tribes among whom they are scattered."

Page 53.—"When the character and condition of the Bushmen are taken into consideration, it is not to be wondered at that the missionaries found it up-hill work to obtain a settlement among them. With the exception of the Troglodytes, a people said by Pliny to exist in the interior of Northern Africa, no tribe of people are surely more brutish, ignorant, and miserable than the Bushmen of the interior of Southern Africa. They have neither house nor shed; neither flocks nor herds; their most delightful home is "afar in the desert," the unfrequented mountain, or the secluded recesses of a cave or ravine; they remove from place to place, as convenience and necessity requires; the man takes his spear, and suspends his bow and quiver on his shoulder, while the woman, in addition to the burden of a helpless infant, frequently carries a mat, an earthen pot, a number of ostrich egg-shells, and a few ragged skins bundled on her head or shoulder, and these Saahs, as they have been designated, bearing in their charac-

ter a striking resemblance to the Sauneys, or Bolala poor among the Bechuanas, have, with few exceptions, as already shown, been from time immemorial the sons of the field. Accustomed to a migratory life, and entirely dependent on the chase for a precarious subsistence, they have contracted habits which could scarcely be credited of human beings. These habits have by no means been improved by incessant conflict with their superior neighbours, who, regarding might as identical with right, kill their game, plunder their honey nests, seize upon their fountains, and deprive them of their country. Anomalous as it may appear, this has been the custom of all the more civilised tribes, the colonists not excepted. Dr. Lichenstein asks, 'What had a people like the Bushmen to lose?—they who are everywhere at home know not the value of any land.' To this I would reply, he loses the means of subsistence, and what more can the richest monarch lose? I recollect having felt grateful to a poor Bushwoman for a meal of the larvæ of ants, and had that otherwise intelligent traveller been similarly circumstanced, he, perhaps, would have been tempted to say, 'Behold I am at the point to die, and what profit shall this birthright do to me?' Under such circumstances, the gems of Golconda would not have satisfied the cravings of hunger."

REMARKS AND NOTICES OF BUSHMEN, FROM A NARRATIVE, BY JAMES BACKHOUSE.

Chapter 24, Page 394.—"The Bushmen (or Baroa,—people of the bow) are the most degraded of the Hottentot race: they neither possess cattle nor cultivate the ground, but live entirely on wild animals, ants' eggs, and roots; they are the only people in South Africa who use the bow; they live in the mountains, with little shelter from the weather, or under ledges of the rocks.

Page 423.—"We visited a Bushman's kraal on a ridge of tumbled basaltic rocks. It consisted of half a dozen shelters formed of mats, supported by inclined sticks; the best of them formed a quarter of a sphere, and might be compared to an alcove. These dwellings are easily turned, so as to afford some protection from the wind. There were little fires in front of them, at some of which were the remains of the very small bulbous roots of *Ixias* and other plants of the same tribe, many species of which afford these people food. They are called *Uyentjes* (pronounced *Unchees*, B. T.) little onions in the colony, and abound in most parts of Southern Africa. The women were out collecting roots, and some of the men were hunting; the others were sitting in a sunny place, under a tree, smoking with short curved bone pipes. They were dirty in their persons, but of rather light, though yellowish complexion; they wore karosses, and were decently covered; they wore skin caps, their bows, which were only 2½ feet long, and their little poisoned reed arrows were lying by them, and they showed us their manner of using them. They keep their arrows in a little quiver, formed of skin; but when they want to have them ready quickly, they stick them in their hair. Some of their arrows have bone points, but those that are poisoned have a small triangular piece of metal fixed on the point, as a barb. Below this, the poison is laid on, in the form of a gum.

Page 435.—"Whilst waiting for them, two Bushmen visited us. They were probably from a place a little to the northward, not then known by Europeans; they did not disclose their residence to us, but one of them, who could speak a little Dutch, having been in the colonies, inquired for tobacco. I learned from them, that they prepared the poison of some of their arrows from a species of *Euphorbia* which grows on the hills; but that they use different kinds of poisons for different animals, the larger, such as gnus, requiring it stronger. The covering of these men was scanty, but decent, and of prepared skins; one of them was bareheaded, but had skin sandals, the other had a close leather cap, and a pair of *felschoenen*, or skin shoes; our visitors had also knapsacks formed of the skins of small antelopes, tanned with the legs on; these are in common use in South Africa as sacks and bags. They use ostrich egg-shells for bottles and drinking vessels; these are furnished with a short neck formed of some sort of gum.

"We passed three Bushmen collecting the eggs of white ants for food; one of them came to the waggon to beg tobacco; they got water in a cave, in which several of them were destroyed a few years ago by some Griquas."

Page 454.—"Want of water obliged us to travel on Sunday, but it was eleven o'clock before we started. In the meantime a Bushwoman with a baby came to the waggon to beg tobacco. These people like the ostriches, start up in the desolate wilderness where no living creature could be expected. A little bread and dried flesh seemed very grateful to her."

Page 463.—"Some of the Bushmen brought ostrich eggs for sale at a moderate price. The heads of some of the Bushmen were ornamented with an ostrich feather on each side; these people make a sort of music by striking their bows with a stick; they form a peculiar musical instrument with a bow and a quill. Though the lowest in civilisation among the inhabitants of Southern Africa, they are the only tribe that practise instrumental music and painting."

BY HENRY H. MITHUNE.

Page 82.—"Visited two Bushman caves; many hieroglyphical drawings in different coloured chalks representing game animals, in the rudest manner conceivable, garnished the sides—performances of the barbarous inmates who once made the place their home. We could just discern among them the ostrich, elephant, giraffe, and other creatures, some of them now extinct in the neighbourhood, but then

no doubt, common. Our guide having collected some wood, we ignited several piles of it, and thus penetrated the inmost recesses of the Bushman Palace. From the entrance, which faced the north, and commanded a very extensive view of the country, the cavern preserved a straight course of one hundred and four yards, and then took an abrupt turn of fifty yards to the S.E.; the average breadth might be twenty, and the height varying from five feet to thirty. An immense stalagmite, twelve feet high, of very rugged outline, arrested the eye on first entering, as if it were the guardian genius of the cavern. The blazing fire threw a strong red light into the most secret penetralia; an owl, alarmed by this strange phenomenon in his usually dark and silent haunts, and by the invasion of his 'ancient solitary reign,' dashed hastily into the open air. Porcupines' quills lay on the ground, and marks of the rock-rabbit were frequent. As the flames illuminated the stony ribs of the cavern, I could not help reflecting on the wild and savage scenes of carousal and revelry which had here been exhibited around a similar fire, each nook in the rocks had probably served as a bed-room or cupboard. The happiness of the savages—perhaps a whole tribe, for the cave was large enough to contain one—inhabiting this abode, when neither they themselves, nor the wild animals on which they subsisted, had retired before the presence of white men and the progress of civilisation, must have been as complete as barbarous life admits of; possessed of all their few wants demanded, and freed from repinings at their degraded lot by ignorance of further pleasures, or of a superior state of existence, they lived and thought but for the moment. Some remnants of this people still live in the vicinity, but they are dwindling away; their strongholds have been desolated, and by a mysterious law, which we cannot fathom, it seems that they, like many tribes of North American Indians, are to be eventually swept from the face of creation. Mischievous as the Bushmen confessedly have been, pity cannot but be felt for these pigmy wanderers of desert and forest.

“ ‘ They ask no more than simple nature gives;
 They love their mountains and enjoy their storms;
 No false desires, no pride-created wants
 Disturb the peaceful current of their time,
 And thro’ the restless, ever-tortured maze
 Of pleasure or ambition bid it rage.’—THOMSON.

“ The habits of the Bushmen are migratory and unsettled, and depending in so great a degree on game for their subsistence, they rarely associate together in large numbers. Their arms consist of assegais and bow and arrows, the latter poisoned by a vegetable extract from a species of amaryllis, or by the poison of snakes and venomous insects. The shaft of the arrow is of reed, bound at either end with sinews, and the point commonly of bone, is so made that it can be drawn out and inverted, the poisoned end being always kept carefully sheathed in the reed till required for use. The bow itself is small and weak, nor, judging by their efforts to strike a hat which I once placed as a target, are they very extraordinary marksmen. They generally creep up within thirty yards before shooting at any creature. Their stature has, I think, been underrated as much as their intellectual capabilities; the men are not often below five feet, and the expression of their face is mostly shrewd and animated. In hardihood they eclipse any class of human beings I ever saw.

LANGUAGE OF THE BOSJESMAN OR BUSHMAN.

Among all the Hottentot dialects, none is so rough and wild, and differs so much from the rest, as that of the Bosjesmans; so that it is scarcely understood by any of the other tribes. It is, in the first place, much poorer in sounds; many sounds, which may be expressed by our letters, in the Gonaaqua, the Coran, and the Namaaqua languages, are either totally wanting among them, or very rarely occur. Pure vowels are seldom to be heard; but the cluck and the diphthongs are much more frequent. The cluck, in particular, seems the most completely at home among them; scarcely a word occurs without it. The gurgling in the throat is much deeper, and hence ensue the most disagreeable nasal tones. The speech ends with a sort of singing sound, which dies away by degrees, and is often some seconds before it wholly ceases. To avoid saying anything about the language, I rather give a short vocabulary of words and modes of speech. I do not make it very ample, since no one who may happen, after me, to visit this people, will wish to learn so rude a language, except upon the spot itself; they may yet, however, be glad to have some specimens of it.

VOCABULARY.

| | <i>Coran.</i> | <i>Bosjesman.</i> |
|---------------|------------------------------|------------------------------------------------------|
| One | t ¹ ko-ei | t ¹ ko-ai |
| Two | t ¹ koam | t ² kuh |
| Three | t ¹ norra | They are entirely destitute of the other numerals |
| Four | hakka | |
| Five | kurruh | |
| Six | t ¹ nani | |
| Seven | honko | |

VOCABULARY.

| | <i>Coran.</i> | <i>Bosjesman.</i> |
|---------------------|--------------------------------------------------|-----------------------------------------|
| Eight | t' ² kaissee | |
| Nine | t' ² goissee | |
| Ten | diissi | |
| <hr/> | | |
| A man | köhn | t' ¹ kubi |
| The head | minnong | t' ¹ naa |
| The eye | muhm | t' ¹ saguh |
| The nose | t' ¹ geub | t' ¹ nuhntu |
| The mouth | t' ² kchamma | tub |
| The teeth | t' ¹ kuhm | t' ¹ kei |
| The tongue | tamma | t' ¹ inn |
| The beard | t' ¹ nomkoa | t' ¹ nomm |
| The hair | t' ¹ onkoa | t' ¹ uki |
| The ear | t' ¹ naum | t' ¹ no eingtu |
| The neck | t' ¹ aub | t' ² kau |
| The breast | t' ¹ hamma* | t' ¹ neintu |
| The arm | t' ² koam | t' ¹ too |
| The hand | t' ¹ koam } | t' ¹ aa |
| The finger | t' ² unkoa } | |
| The body | t' ³ kaab | t' ³ kauki |
| The belly | t' ² komma | t' ³ kantu |
| The entrails | t' ¹ geunkoa | t' ¹ geun |
| The back | t' ² kam, t' ¹ kaib† | t' ² kooih |
| The thigh | tiim | t'hee |
| The leg | t' ² nuh | t' ² koah |
| The foot | t' ¹ keib | t' ² noah |
| <hr/> | | |
| Father | Aboob | Oa |
| Mother | Eijoos | Choa |
| Brother | t' ² kaam | t' ² kang |
| Sister | t' ² kaans | t' ² kaach |
| Husband | { köub } | t' ² na |
| | { keub } | |
| | { chaib } | |
| Wife | chaisas } | t' ¹ aiti |
| A girl | t' ¹ kos } | |
| A youth | t' ¹ karcob | t' ¹ koang |
| A child | t' ¹ kob | t' ¹ kat' ¹ koang |
| Sir, master | t' ¹ gausab | t'nuh |
| <hr/> | | |
| A garment | t' ¹ nama | t' ¹ no-eing |
| A cap | kabaab | t' ² ki |
| Slippers | t' ¹ abokoa | t' ¹ kuki |
| A hassagai | koans | t' ² gorkēka |
| A bow | kehaab | tt' ² hau |
| An arrow | t' ³ koab | t' ¹ gnoa |
| A quiver | guruhs | t' ³ ko-ai |
| A bag | t' ¹ khoob | t' ² koih |
| Game | chammarich | t' ² kaai |
| A lion | chamma | t' ³ kaang |
| A leopard | chossaub | t' ³ kuih |
| A hyena | t' ² juhnkam | t' ² goang |
| A jackall | t' ² geu-eeb | t' ² kooru |
| A dog | Arriëb m. Arries f. | t' ¹ kōing |
| An elephant | t' ³ kōaab | t' ³ koah |
| A river-horse | t' ³ kaaus | t' ² gah |
| A buffalo | t' ³ kaaub | t' ³ kau |
| Cattle | gummande | choro |
| A bull | kchrama | t' ³ go-aih |

VOCABULARY.

| | | | | Coran. | | | | Bosjesmans. | | | |
|-----------------|------|----|----|------------------------------|------|----|----|------------------------------------------------------|--|--|--|
| A cow | .. | .. | .. | gumango | .. | .. | .. | t' ³ goaiti | | | |
| An ox | .. | .. | .. | dwiman | .. | .. | .. | dibi | | | |
| A calf | .. | .. | .. | t' ¹ nom | .. | .. | .. | t' ² goorköa | | | |
| A sheep | .. | .. | .. | t' ² guh b | .. | .. | .. | t' ² gai | | | |
| An eland | .. | .. | .. | t' ² kannam | .. | .. | .. | t' ¹ sah | | | |
| A gnu | .. | .. | .. | gaub | | .. | .. | t' ³ kori | | | |
| A springbuck | .. | .. | .. | t'huuns | .. | .. | .. | oai | | | |
| A hare | .. | .. | .. | t' ³ koamp | .. | .. | .. | t' ² knau | | | |
| An ape | .. | .. | .. | t' ¹ naitaab | .. | .. | .. | t' ¹ hoho | | | |
| A bird | .. | .. | .. | t' ³ karinde | .. | .. | .. | t' ³ kanni | | | |
| A crow | .. | .. | .. | t' ² guraab | .. | .. | .. | t' ¹ aaki | | | |
| A fish | .. | .. | .. | t'kchaub | .. | .. | .. | t' ³ ko-eings | | | |
| <hr/> | | | | | | | | | | | |
| The sun | .. | .. | .. | soröhb | .. | .. | .. | t' ² koära | | | |
| The moon | .. | .. | .. | t' ¹ khaam | .. | .. | .. | t' ² kaukaruh | | | |
| The stars | .. | .. | .. | kambroköa | .. | .. | .. | t' ¹ koaati | | | |
| Fire | .. | .. | .. | t' ³ aib | .. | .. | .. | t' ³ jih | | | |
| Water | .. | .. | .. | t' ¹ kamma | .. | .. | .. | t' ¹ kohaa | | | |
| Land, the field | .. | .. | .. | t' ³ kchaaub | .. | .. | .. | t' ² kauguh | | | |
| A river | .. | .. | .. | t' ¹ kahp | .. | .. | .. | t' ¹ ka | | | |
| A spring | .. | .. | .. | muhmt' ¹ kamma | .. | .. | .. | t' ¹ koha at ' ¹ saguh* | | | |
| A tree | .. | .. | .. | heikoa | .. | .. | .. | t' ¹ huh | | | |
| Wood | .. | .. | .. | t' ² nomma | .. | .. | .. | t' ¹ hauki | | | |
| Rain | .. | .. | .. | t'huss | .. | .. | .. | t'huus | | | |
| Thunder | .. | .. | .. | t' ³ guruh | .. | .. | .. | t' ³ guruh | | | |
| Lightning | .. | .. | .. | t' ² abaa | .. | .. | .. | t' ² koahkaung | | | |
| Wind | .. | .. | .. | t' ² koaab | .. | .. | .. | t' ¹ kooih | | | |
| Day | .. | .. | .. | sorökoa | .. | .. | .. | t' ² gaa | | | |
| Night | .. | .. | .. | t' ² kaib | .. | .. | .. | t' ² kaankuh | | | |
| Summer | .. | .. | .. | t' ¹ kuraam | .. | .. | .. | t' ² koara | | | |
| Winter | .. | .. | .. | tsaub a | .. | .. | .. | t' ² naa | | | |
| A mountain | .. | .. | .. | t' ² eub | .. | .. | .. | t' ³ aa u | | | |
| A road | .. | .. | .. | daaub | .. | .. | .. | t' ¹ kau | | | |
| Flesh | .. | .. | .. | t' ² koob | .. | .. | .. | aa | | | |
| Fat | .. | .. | .. | t' ¹ gneub | .. | .. | .. | s'jeuni | | | |
| Milk | .. | .. | .. | diib | .. | .. | .. | t' ² koaiti | | | |
| Honey | .. | .. | .. | dariings | .. | .. | .. | t' ² kaau | | | |
| <hr/> | | | | | | | | | | | |
| Good | .. | .. | .. | t' ³ kain | .. | .. | .. | teteini | | | |
| Bad | .. | .. | .. | t'hu h | .. | .. | .. | t' ² kauaki | | | |
| Young | .. | .. | .. | t' ³ aa | | .. | .. | t' ³ aa | | | |
| Old | .. | .. | .. | geida | .. | .. | .. | t' ¹ nutara | | | |
| Warm | .. | .. | .. | t' ² koang | .. | .. | .. | tant' ³ jih | | | |
| Cold | .. | .. | .. | t' ² goaub | .. | .. | .. | tissariti | | | |
| Ill | | .. | .. | t' ² aissen | .. | .. | .. | t' ² koaissing | | | |
| Dead | .. | .. | .. | t' ³ koab | .. | .. | .. | t' ³ kuhb | | | |
| Easy | .. | .. | .. | süih | .. | .. | .. | t' ² kirri | | | |
| Hard | .. | .. | .. | t' ³ kom | .. | .. | .. | t' ¹ nangua | | | |
| White | .. | .. | .. | t' ² chatih | .. | .. | .. | t' ³ ko-eita | | | |
| Black | .. | .. | .. | t' ¹ nu h | .. | .. | .. | t' ¹ nua | | | |
| Red | .. | .. | .. | t' ¹ abaa | .. | .. | .. | t' ² küja | | | |
| <hr/> | | | | | | | | | | | |
| I | | .. | .. | tire | .. | .. | .. | ää oder mm | | | |
| Thou | .. | .. | .. | saats | .. | .. | .. | aa | | | |

* Literally, the eye of the water. In almost all the Eastern languages, the word *ain* signifies equally the *eye* and a *spring*.

VOCABULARY.

| | <i>Coran.</i> | <i>Bosjesmans</i> |
|---------------------|--------------------------------------------------|-------------------------------|
| He | t' ² naakeub (this man) | haha |
| We | sida | ji oder sisi |
| Ye | sakaau | ü-ü |
| They | t' ² naahaau | (wanting) |
| Mine | tli | innng |
| Thine | sachuhb | aaka t' ² so-ing |
| His | t' ² naa keub huhb (this man good) | haka t' ² so-ing |
| Ours | sidachukõa | sisika t' ² so-ing |
| <hr/> | | |
| To eat | uhng | haa |
| To drink | t' ³ kchaa | t' ³ koa |
| To smoke | t' ¹ kei | t' ² ohii |
| To sleep | t' ² kchom | t' ² ko-ing |
| To hunt | t' ² kchammi | t' ³ kohaa |
| To ensnare | t' ¹ koo | t' ² keia |
| To strike | t' ¹ naau | t' ² gauchu |
| To shoot | t' ¹ noaa | t' ² khaaiti |
| To hit | t' ¹ noaa-hó | |
| To fail | t' ¹ noaa-sá | |
| To stand | maa | t' ² khee |
| To go | t' ² kuhung | t' ³ aai |
| To run | t' ¹ ku-üh | t' ² koachi |
| To speak | kahaa | t' ¹ kakki |
| To laugh | t' ² kaing | t' ² koaing |
| To stop | t' ² koo | t' ² kaa |
| To be hungry | t' ² karroo | t' ² kanga |
| To be thirsty | t' ² kang | t' ¹ keunja |
| To live | t' ¹ ko-ing | t' ³ kaua |
| To die | t' ³ koo | t' ² kuki |
| To lie | t' ² hamüh | t' ³ koaja |

Good day..... dnabeh t'¹abeh

| | | |
|----------------------------------------------------|---|-------------------------------------------------------|
| Whence come you ? | { | C. Hamt' ² kuhb saat goacha* |
| | | Whence you come? |
| | { | B. Achang t' ³ aintidi |
| | | Whence come ? |
| I come from thence | { | C. t' ² noa daaub tir' goacha |
| | | This way I come |
| | { | B. t' ² kang ing t' ³ ainti |
| | | There I come |
| What is your name ? | { | C. Ham-ti sa unna |
| | | What thy name |
| | { | B. Achang aa taide |
| | | How you call |
| I am a colonist, an European, a white man | { | C. t' ² uhmbe tire |
| | | Colonist I. |
| | { | B. Mm t' ¹ koanga t' ² huh |
| | | I man white |
| Have you seen any game? | { | C. Chammaring muhsti ha |
| | | Game seen ask |
| | { | B. Achasing t' ¹ au t' ² kaaiti |
| | | Ask seen game |

* The syllable *Ham* or *ha*, among the Corans, as well as the Bosjesmans, always denotes a question, as *Acha*, *Achang*, *Achasing*, and spares a change of tone. Under what circumstance these syllables are changed, and whether they are introduced arbitrarily, or according to any rules, I could not learn.

VOCABULARY.

| | |
|--------------------------------|-------------------------------------------------------------------------|
| Yes | { C. Eijoo |
| | { B. Kangee-ha |
| No | { C. Aa or Haa |
| | { B. t' ² kau-iha |
| Where did you see it ? | { C. Babaatsi muhtsi ha |
| | { Where seen ask |
| | { B. Tire chasing t' ¹ aua |
| | { Where ask seen |
| Whither do you go ? | { C. Babaatsi t' ² kuhng ha |
| | { Where go ask |
| | { B. Acha kaung t' ³ aintidi |
| | { Ask where go |
| Give me some tobacco | { C. Bachab maa |
| | { Tobacco give |
| | { B. Ake twakka |
| | { Give tobacco |
| I have none | { C. t' ² gaiah. Bachab oreke-aa |
| | { It fails. Tobacco have not |
| | { B. Mm t' ¹ koang t' ² au t' ² keikei |
| | { I man none have |
| Take it | { C. Uh |
| | { B. t' ² kaa |
| Are you thirsty ? | { C. t'kaantsi t' ² kang |
| | { Thirstest thou thirst |
| | { B. Acha t' ¹ keunja |
| | { Ask thirst |
| I am thirsty | { C. t' ² kaare t' ² kang |
| | { Thirst I thirst |
| | { B. Mm t' ¹ koang t' ¹ keunja |
| | { I thirst |
| Drink, here is water | { C. t'kamma t'kohaa |
| | { Water drink |
| | { B. t' ¹ kohaa t' ² haukhe |
| | { Water drink |
| You are a good man | { C. Sa-t' ³ kaina keub |
| | { You good man |
| | { B. Aa t'koang tétéini |
| | { You man good |
| This man is not good | { C. t' ³ kaina tite t' ² naa keub |
| | { Good not this man |
| | { B. hua t' ¹ koang t' ² au teteini |
| | { This man not good. |
| Do you know him ? | { C. Entse hen keub |
| | { Know ask man |
| | { B. Achaa injii |
| | { Ask know |
| Give me meat | { C. t' ² koob maa |
| | { B. Ake aa |
| | { C. t'aati uh |
| You shall come to-morrow | { Morrow take |
| | { B. t' ³ uhnkaissi ahat' ² gaui |
| | { Morrow |
| | { C. t' ² kaaba ha |
| | { Come ask |
| You must come again | { B. Aa kossi t' ² kangsi |

CATALOGUE OF CURIOSITIES.

BROUGHT BY J. G. R. BISHOP, ESQ., WITH THE BOSJESMANS.

- 1 Zoolah chief's dress and cap.
- 2 Kafir dress and cap.
- 3 Kafir dress and cap.
- 4 Kafir dress and cap.
- 5 Armadillo.
- 6 African Guano.
- 7 A young Zebra skin.
- 8 Hottentot pouch.
- 9 An ornament worn by Kafir women.
- 10 Puff adder.
- 11 Bushman's quiver.
- 12 Fingo necklace and ankle ornaments.
- 13 Fingo amulet.
- 14 Kafir snuff-box.
- 15 Kafir necklace and spoon.
- 16 Kafir snuff-box.
- 17 Kafir war cap.
- 18 Calabash snuff-box.
- 19 Bechuana hat.
- 20 Skin, and bear's-paw.
- 21 Diker buck skin.
- 22 Kafir drinking cup.
- 23 A blue buck skin.
- 24 Bechuana knife.
- 25 Bechuana battle-axe.
- 26 Kafir war-shoe.
- 27 Horse mane jackall.
- 28 Kafir war-cap.
- 29 Dangan's war-shield, late King of Zoolah.
- 30 Hottentot pouch.
- 31 Ornamented Kafir sack.
- 32 A Bush buck's head and horns.
- 33 Red-billed crane's head.
- 34 Bushmen's arrows.
- 35 Puff adder, one of the most poisonous snakes of Africa.
- 36 African spring hare.
- 37 Bag Hottentot.
- 38 Part of Kafir war dress.
- 39 Bushman's arrows.
- 40 Part of a Kafir woman's dress.
- 41 Kafir dress and cap.
- 42 African cap.
- 43 Kafir dress.
- 44 Bechuana basket.
- 45 Finger ring.
- 46 War hat.
- 47 Malay hat.
- 48 Kafir girl's ornament.
- 49 Lion's skin, tanned.
- 50 Kafir chief's dress and cap.
- 51 Tusks of the African wild boar.
- 52 Shell of an African land tortoise.
- 53 Kafir koross.
- 54 Sea-cow's teeth.
- 55 Kafir jug.
- 56 Dangan's drinking cup, late King of Zoolah.
- 57 Part of the skin of a giraffe, showing the length of the animal.
- 58 Kafir drinking cup.
- 59 Bushman's head dress.
- 60 Kafir koross.
- 61 Kafir hubble bubble.
- 62 Bushman's arrows.
- 63 Kafir woman's dancing koross.
- 64 African armadillo.
- 65 African armadillo.
- 66 A Dutch waggon whip.
- 67 A Fingo ring.
- 68 Specimens of the African kid skins.
- 69 Klip spring skin.
- 70 A pair of diker horns.
- 71 Kafir crane legs.
- 72 Kafir woman's ornament.
- 73 A pair of diker horns.
- 74 Kafir crane feathers.
- 75 Kafir knob kerrie.
- 76 Pair of James's buck horns.
- 77 Bushman's quiver.
- 78 A pouch worn by the proprietor, when on duty during the first Kafir war.
- 79 A stone from Orange River.
- 80 Puff adder.
- 81 A Kafir pillow.
- 82 A pair of blue buck horns.
- 83 African armadillo.
- 84 A Kafir woman's koross.
- 85 A red buck's head and horns.
- 86 Bushman's arrows.
- 87 Kafir dancing feathers.
- 88 Swartz buck's head and horns.
- 89 The bow of Madooa, the Bushman chief.
- 90 Kafir dancing feathers.
- 91 A pair of James's buck horns.
- 92 Kafir head band.
- 93 Kafir dancing feathers.
- 95 Fingo ring.
- 96 A pair of cudu horns.
- 98 White-necked Kafir crane.
- 99 Melvorn, the bird the Kafirs worship.
- 100 Buffalo's head and horns.
- 101 Eland horn.
- 102 Bush buck horns.
- 103 African black stork.
- 104 African darts.
- 105 Hottentot bag.
- 106 Print of Cape town.
- 107 Print of Hottentot woman.
- 108 Print of Bushman.
- 109 Portrait of ditto.
- 110 Ditto ditto.
- 111 Ditto of Bush woman.
- 112 Print of Oust Span.
- 113 Ditto African flowers.
- 114 Ditto Hottentot herdsman.
- 115 Vertebrae of a whale caught at Port Elizabeth, Algoa Bay.
- 116 A Fingo necklace.
- 153 A Bushman's underfelt.
- 154 A Bechuana cap.
- 155 Ditto ditto.
- 156 A Bushman's quiver.
- 157 Ditto ditto.
- 158 Ditto cap.
- 159 Ditto ditto
- 160 Ditto bow.
- 161 Ditto ditto.
- 162 Kafir snuff-box and spoon.
- 163 Kafir necklace.
- 164 Kafir necklace.
- 165 Part of a Bushwoman's dress.
- 168 African spoon.
- 169 Ditto ditto.
- 170 Kafir pipe.
- 171 Kafir needle and snuff-box.
- 172 Shambuck.
- 176 Spring buck's head and horns.
- 177 African mole.
- 178 Ostrich egg.
- 179 Ostrich egg.
- 180 Kafir dress.
- 181 Ornament worn by the Zoolah girls.
- 182 Bechuana battle axe.
- 183 African spoon.
- 184 Ditto ditto.
- 185 A South African ditto.
- 186 Kafir necklace, made of native copper.
- 187 Kafir necklace.
- 188 Ditto ditto.
- 189 Bechuana knife.
- 190 Kafir cap.
- 191 Ditto assagai.
- 192 Ditto ditto.

OPINIONS OF THE LONDON PRESS.

(From *The Times*.)

A group of five of these "interesting" people was exhibited on Monday evening, at Exeter Hall, Strand, to a large assembly of the curious, and a lecture delivered on their nature, properties, propensities, and habits, by Dr. Knox. They were landed in Liverpool by the brig *Fanny*, Captain Wheeler, and that this is their first appearance in Europe. Without saying that Europe will be, or not be, profited by their arrival, it may be affirmed that nothing, even in this age of "strange and unnatural" importations, is more curious than this stunted family of African dwarfs. In appearance they are little above the monkey tribe, and scarcely better than the mere brutes of the field. They are continually crouching, warming themselves by the fire, chattering or growling, smoking, &c. They are sullen, silent, and savage—mere animals in propensity, and worse than animals in appearance. The exhibition is, however, one that will and ought to attract. The admirers of "pure nature" can confirm their speculations on unsophisticated man, and woman also, or repudiate them, by a visit to these specimens. They are well calculated to remove prejudices, and make people think aright of the times when "wild in his woods the noble savage ran." In short, a more miserable set of human beings—for human they are, nevertheless—was never seen. They are about to perform, at the future exhibitions of them, some curious feats of activity, and of their modes of attack and defence, which will be worth attention.

(From the *Morning Chronicle*.)

On Monday night we attended a lecture and witnessed a spectacle of considerable interest, the occasion being the introduction to London of a group of "savages," now generally known as the Bosjiesman race, from Southern Africa. Shortly after eight o'clock, Dr. Knox, made his appearance on the platform, where the 'foreign arrivals' had already been squatted very quietly amid a wonder-stricken and curious body of spectators. The lecturer commenced by alluding to the coincidence of two important public meetings in behalf of the negro being held in London on the very evening he had the honour of introducing to the notice of the intelligent community of this great metropolis the most singular specimens of the dark-coloured races of our fellow-beings to be found throughout the globe. To prevent cavil, it was right to state that the meaning of the term "Bosjiesman" differs from that of Hottentot. Hitherto there had been confusion on this point. It appeared that a Bush boy had been brought to England by Sir J. Brenton; and two Hottentots lately came over with the Rev. Dr. Kitchener, with a view to their imbibing habits of civilisation; but, on their return to their native land, they lapsed and became what they previously had been. A Hottentot Venus had also been exhibited here and in Paris, but she was of a mongrel caste. The peculiar people now in London had visited England for widely different purposes than those, and they were beyond a doubt the only genuine specimens of Bosjiesmans that have ever appeared in public in this country. They were, as a race, quite distinct. It is an error to imagine them any way akin to the Kaffirs; and the great Creator had, in his pleasure, brought together in the important country known as Southern Africa, two races as entirely different from each other as from all others of the human species. It was true that Dr. Smith, a great authority (and a distinguished traveller who had been 1,000 miles farther into the interior than any other African explored), inclined to suppose that no distinction existed between the Bosjiesman race and the Hottentots. Sir J. Barrow and Dr. Knox differed from Dr. Smith, and had substantiated their reasons for an opposite opinion. The Bosjiesmans, or Bushpeople, are outcasts from before the face of even Hottentots. The latter are a quietly-disposed people, inclined to agriculture. Not so the Bushmen, who got their name from the Dutch squatters who followed to the Cape the celebrated Vasco de Gama. The epithet was applied to the yellow-skinned natives; but 'bush people' was inapplicable in the lecturer's opinion, inasmuch as over a treeless flat of 80 miles they were to be met with in the greatest number; and not at all among bushes. The antiquity of

the race of Bosjiemans was to many an interesting topic. It could only be matter of speculation. As bushmen they have been distinctly recognized as *sui generis* for 300 years. Four thousand years since, what to this day meets the eye, as expressed on stone at Thebes, proves the then known existence of Ethiopians, Copts, Jews, &c., with other races of the one great and common family of mankind; yet thirty years ago these people were unknown. No race has more peculiar anatomical differences from other races than the 'Bush people' (so termed); and they are, beyond question, *aboriginal*, and are to be met with over a territory extending from the Cape to central Africa as far inland as has yet been explored. They are a race of *pigmies*. On the banks of the Great Fish River the Dutch and other settlers catch, and are in the habit of employing them as servants. They rapidly acquire the tricks of civilisation—they are excellent mimics. A boy only a month fresh caught, imitated the governor's peculiar walk, and the lecturer's also; and could speak many sentences in Dutch and English. The climate, for which the Bosjiemans are naturally adapted, is indescribably the finest in the world. Some idea may be formed of this by the fact that for five months in the year settlers sleep in the open air; and consumption and diseases of the lungs are entirely unknown. The Dutch encroached upon these aborigines, and drove the pigmies towards the Kaffir race—who are the finest and bravest black people in the world, their average height being six feet. They are herculean figures in bronze, and are not easily to be overawed or trampled down, and fearlessly meet the charge of British cavalry and infantry. It was impossible for the Bosh, or Bush, race of pigmies to exist between such races as the Kaffirs and their white invaders. Accordingly they were fast disappearing before the go-ahead Saxon spoiler. It was worth while to notice that, as far back as the time of Homer and Diodorus Siculus, mention was made of a race of dwarfs, the Troglotydes, so finely described in the third book of the 'Iliad.' The height of the Bush people is four feet three inches for the female, and less than five feet for the male. Their development does not proceed with the regularity observable in other races. The head is smaller and shorter than ours. The brain, too, is stated by Tiedemann to be unlike that of the 'white faces,' inasmuch as the two sides are symmetrical, whereas ours never are; and there are no 'convolutions,' or elevations and depressions, on the Bush brain. They have great breadth between the eyes—a universal indication of innate obstinacy of disposition. They will take their caps off, *if they please*; but only if it is their humour so to oblige, when requested. Their hair is very odd. It grows in dots, and resembles so many little corkscrews, as if stuck on in patches. The manner in which the head and face are 'set on' is also striking. Artists have observed that not one individual feature in their physiognomy occupies a position akin to that of Europeans. Their teeth are singularly fine and beautiful, and their feet and hands are small, and elegantly formed. Lord Byron spoke of a small hand and foot as a test, forsooth, of high and aristocratic breeding. His lordship must have meant fine gloves and boots; but if small hands, tiny feet, and symmetry of limbs are indicative of high breeding, then the palm of superiority in these respects must be conceded to the Bushmen. They possess other remarkable points. Their sight is wonderful. In power it is both microscopic and telescopic! With the naked eye they have, as guides, often descried bodies of Kaffirs, and cattle feeding, at a distance of ten or fifteen miles, and which the use of Dollond's telescopes only, at a more advanced period of the march, confirmed, to the astonishment of European soldiers. The lecturer now made an appeal in behalf of the humane treatment which 'aborigines' in every clime are entitled to at our hands. A tribute of praise was passed on what evidently is the bent of Sir Henry Pottinger's policy. For thirty years our government at the Cape has been a series of mistakes. It is not the bayonet that will accomplish the civilization of the Anglo-African empire. It is peace and commerce, not war and the knife. The true danger ultimately will be found to lie, not as coming from even hostilized and exasperated Kaffirs, but in foolishly driving hordes of rebellious Dutch boors into the interior of the country. Sir H. Pottinger is evidently already alive to the true policy. Roads, manufactories, missionaries as schoolmasters, are the true pioneers; sappers and miners are wanted, not bullets or bayonets. Colonel Graham was a wise and perceptive man, and long ago lamented the mistake of exasperating the Kaffirs into a nation of tigers, and bold ones too! At half-past nine the two 'strangers' and their respective wives, and a little baby, rose up from the platform and made the tour of the room. The heat and crowd were so oppressive that one of the 'illustrious strangers' became indignant, and gave vent to his feelings in a loud jabber of oratorical invective, greatly to the amusement of the audience. When they regained the platform, a sort of parliament, or 'palaver,' was held by the two men, their squaws taking part in the debate with occasional eagerness. The elder is evidently quite an orator, as far as fluency is concerned.

Their costume is wild and picturesque, consisting chiefly of skins; and their caps are stuck full of alarming little arrows. Their language is very strange: it is full of clicking sounds, like the noise of machinery and the clucking of fowls. Some shouts are very Arabic or Irish in their explosiveness. They are fond of sweetmeats, and so eagerly delighted with whiskey or gin that they go down on the floor and economically lick up any drops that fall. We are sorry to add that the want of physical force upon the lecturer's part caused disappointment to numbers who could not possibly hear what fell from him."

(From the *Morning Post*.)

From the announcement contained in certain advertisements, which for some days past have appeared in the columns of this paper, the attention of our readers has no doubt been drawn to the curious fact of the arrival in this country of several individuals of the race of pigmies, or wild men of Southern Africa. With the exception of a Bushman boy, brought to England some years ago by General Brenton, this is the first opportunity which has been afforded to the scientific of examining the physiological characteristics peculiar to this imperfectly-known variety of the human race. It is true that some bold and scientific men have penetrated far into the interior of the sandy and arid country of the Bosjesmans, yet the facts so gleaned, however trustworthy the narrator may be, must fail to convey to the European any other than the most vague idea of the more striking features of this singular people. Details, which with great difficulty are obtained, should not at any time be received but with great caution from the narrator. It is not that he wishes to deceive, but as the means within his reach of acquiring correct information have been limited, so also must the judgment he is enabled to form from his imperfect data prove fallacious and unsatisfactory. For this reason it is, that with the greatest respect for the general acquirements and scientific zeal of individuals, men are much more prone to dispute a statement involving important assertions, than at once to yield to it a hasty and perfect credence. In matters of science it is safer, perhaps, to be slow of persuasion than over hasty of belief. When opportunity occurs, however, it is our duty to bear testimony to the truth of previous writers, and to award them that empty compensation for toil and danger in the pursuit of science which is but too often, unfortunately, their only reward. We therefore feel much pleasure in quoting the following remarks, relative to the Bosjesman race, from the useful and interesting volumes of Dr. Lichtenstein; and we do so more especially from the fact of the Professor's narration in reference to the habits of the people being, in all probability, as trustworthy as his sketch of their external peculiarities. The visit of the Bosjesmans to General Janssens, on the Orange River, is thus described:—

"In the meantime several Bosjesmans had arrived at the camp, with whom the General was engaged in amicable intercourse, presenting them with food and other trifling presents. They were all strikingly low in stature, and seemed as if half famished. One of them, and by no means the least of the party, was measured, and found to be only four feet three inches high: he appeared between forty and fifty years of age. The women were still less, and ugly in the extreme. The colour of their skin was lighter than that of the Hottentots; some among them were even less yellow than the Spaniards at Teneriffe. At the same time it must be observed, that the general colour of the skin can seldom be accurately distinguished, on account of the grease with which it is smeared over. The physiognomy of the Bosjesmans has the same characteristic features as that of the Hottentots, but their eyes are infinitely more wild and animated, and their whole countenance far more expressive, exhibiting stronger symptoms of suspicion and apprehension; all their actions indicate strong passion much more forcibly. This difference originates undoubtedly in the constant exertions of mind and body occasioned by the wretched life they lead. They have no property to furnish them with food in an easy and convenient manner, like many of the savages in South Africa, who feed on the milk and flesh of their herds, but are obliged constantly, by means of fraud and artifice, to procure a supply of the most pressing necessities. Thence they have been led to the invention of poisoned arrows, with which they can hit to a certainty those wild animals of the field whose strength and swiftness would otherwise be an overmatch for them. The effect of the poison is so rapid that they are sure to find the animal who has been touched with it in a quarter of an hour, if not absolutely dead, yet so stunned and powerless that the effect is the same. To kill it entirely, to cut out the

poisoned part, and to begin devouring the prey, are acts which follow each other with the utmost possible rapidity; nor is the spot quitted till the last bone is entirely cleaned."

These curious people were exhibited on Monday evening at Exeter Hall, when Dr. Knox delivered an interesting lecture on the peculiarities of the race. The audience being a general one, the lecturer did not attack the scientific part of the subject, but confined himself almost entirely to the alliance of the Bosjesman with other races. Dr. Knox, however, as far as we could hear, seems to entertain the opinion that the whole of the unexplored interior of Africa is peopled with this pigmy race of wild men, an hypothesis by no means improbable. They belong, notwithstanding all that has been advanced in their favour, to the lowest class of humanity, and the power of speech being excepted, there are many of the inferior animals possessing a greater development of the higher faculties than this savage specimen of the human kind. The beaver, for example, possesses the faculty of constructiveness to a very marked extent. The Bosjesmans, on the contrary, do not appear, as far as we can ascertain, to have any notion of raising huts or cabins, but they wander about in herds or tribes, in search of food and the exigencies of the hour. In this peculiarity, as well as in their external form, they bear a marked resemblance to the baboon, ourang-outang, or chimpanzee; and it is, therefore, as we before observed, not improbable that the interior of Africa may be peopled with herds of tribes of these Bosjesmans in the manner described by Dr. Knox. As a further proof their alliance rather with the lower animals than with man, we may mention this singular fact:—The convolutions of the brain are the same on both sides of the head—a mark *peculiar* to the lower animals. Another singular characteristic of this people is their wonderful range of vision, reaching as far as twelve or fifteen miles with great accuracy. In consequence of this power they have been used in our wars against the Kaffirs as better telescopes than Dollond's.

The individuals present on Monday evening reminded one forcibly of that *mutum et turpe pecus* crawling about and squabbling for acorns,

"Cum prosepserunt primis animalia terris."

The facial line resembles that of the monkey, and the sitting posture carries out the affinity. They are lean, long-armed, but low in stature. There is a rolling restlessness in the eye which marks the extent of cunning but the want of reason in some inferior animals. They wore the native dress, consisting of a piece of skin with the hair outside, hung round the body and shoulders, and a skin cap of the same kind on the head. The bow and quiver were slung over the shoulders, and a *chevaux-de-frize* of poisoned arrows projected from either side of the head. The women, as Dr. Lichtenstein well observes, are frightfully ugly; more so than the men. But the husbands more than once appeared remarkably jealous of the polite attentions of certain well-meaning gentlemen, who crowded round these autochthonous beauties, and shook them by the hand. We are unable to give any sketch of the cerebral development, as they could not be induced to remove their caps. The subject, however, is much too interesting not to be thoroughly investigated by the scientific ethnologist, and on a future occasion we may be enabled to offer some further remarks on it.

(From the *Morning Herald*.)

THE BOSJESMANS.—An exhibition involving an interest of a peculiarly instructive kind, is that of the Bosjesmen, at the Egyptian Hall, consisting of two men, two women, and a child of this aboriginal African race, having been recently brought over by a Mr. Bishop. The Bosjesmen or Bushmen, as they are termed by the Dutch colonists of the Cape of Good Hope, belonged originally to the common Hottentot tribe, from which it is supposed they separated, wandering into the interior of South Africa, where they have increased and multiplied. These people are probably the very lowest in the scale of creation, sleeping in caves, and possessing no arts to distinguish them from the wild beasts of the desert. They are of mean-looking aspect, and cruelly deficient of all the attributes which belong to human beauty. The accounts which travellers have given of this nomadic race are justified by the examples which Mr. Bishop shows us. They seem dull and apathetical, but have an expression indicative of latent craftiness and suspicion. The two women are terribly ugly, and will not be likely to challenge the attention of gallants in this country and provoke the jealousy of their flat-nosed partners. They occasionally harangue the audience, and exhibit the "clacking sound of the tongue, and the drawling way of ending their sentences," which historians have described. These

curious specimens of an uncouth and uncivilised humanity occasionally interchange civilities with the spectators, and receive little presents from them.

(From the *Morning Advertiser*.)

THE BOSJESMANS, OR BUSH PEOPLE.—Dr. Knox, who has recently returned to Europe, from Southern Africa, where he had been acting as surgeon, attached to the left wing of the British army, engaged in the Kaffir war, delivered a lecture, on Monday night, at Exeter-hall, on the “Bosjesmans, or Bush People,” supposed to be the “pigmy” race spoken of in natural history. The doctor had four full-grown specimens of the race with him, two males and two females, the eldest of the latter of whom had a lovely-looking infant at the breast, to which she seemed greatly attached, and which she fondled with all the care and tenderness of the most affectionate of European mothers. The upper part of their persons were dressed in the skins of animals, and they wore caps of a somewhat conical shape. Their skin is yellow, and they are by some writers described as the “yellow-skinned race.” The stature of the tallest of the men is apparently between four and five feet, and that of the smallest short, seemingly, of four feet; while that of the women is obviously much less. Their limbs, bared from above the knee, are straight and symmetrical, the calves and ankles well and gracefully formed, and the feet beautifully small, a description which applies in like manner to the arms and hands. The countenance of the elder of the men is broad and rough, with large mouth and protruding lips; he is about thirty-six years of age, but looks older, and when excited, somewhat ferocious; that of the younger man possesses a milder and a better aspect; he is of the age of twenty-five years, and has all the freshness of skin and vivacity of his age, with an amazing degree of “the bearing of the man” in the body of the “pigmy.” The elder female bore a strong resemblance to “her lord and master”—it may be from association—for it is a philosophical fact, apart from the natural resemblance of race—that man and wife become not unfrequently very like each other; and the same may be said of the younger couple, who were also, as it was understood in the Hall, “two made one.” The noses of all are flat on the face, rather short, and dilated in the nostrils; which, taken in conjunction with the high cheek-bones, give them a strong aspect of the Chinese or Tartar countenance; their eyes are dark, sparkling, deep set in their sockets, and wide apart, the last distinction signifying an obstinacy of temper, for which it was stated they are remarkable. Having thus prefaced the lecture with a sketch of this interesting race, we shall proceed to the matter of Dr. Knox’s discourse. A doubt, he said, had been expressed to him this day, whether this had been the first of the Bosjesman race. It was not a little singular that, on the same day he should be giving his lecture upon the most striking representative of the dark races of men, that the two greatest societies, the Anti-Slavery and the Aborigines, should be holding their meetings for the benefit of those races. To remove any cavil that might arise concerning the fact of this being the first exhibition, he would state that he was aware that Sir John Brenton had brought over a “Bushman” boy; he did not know whether any one present had seen that boy; but he was certain he was not brought over for exhibition, but to be educated, and acquire the manners of civilised life. Long before that, the celebrated Dr. Kitchener brought two Hottentots to this country to be civilised; these Sir Andrew Stockenstrom had since pointed out in their native country, where they returned to their former habits. Another alleged specimen was the “Hottentot Venus,” who, he would remark, was a Hottentot of a mixed race. Dr. Smith contends that between the Hottentot and the Bosjesman there is no difference; but with great deference to him, he would prefer to fall back on his own observations, in which he was supported by the opinion of Burckardt. It had been thought by some that the Bosjesman was the outcast of the Hottentot, the latter being the orderly member of society, and the former amenable to no law; from which opinion he humbly begged to differ. He thought that they differed in important respects. With respect to the meaning of the word “Hottentot” they had no knowledge whatever; it was a name given by the Dutch to the “yellow-skinned” race. The word “Bosjesman” was of easy explanation, meaning “Man of the bush,” though why the races should be connected with the “bush,” or so called, was not so easy to explain, since he had travelled hundreds of miles in their country without meeting any bush in the desert. They are located above the Cape of Good Hope, and might be traced to the tropical line, extending eastward as far as the boundary of the Caffres, and westward to the Atlantic Ocean, thus occupying the whole of the Cape of Good Hope district. On a good map of Central Africa no names are put down, and the lecturer believes that it is by this people that district is inhabited. While engaged in the operation of the army during and immediately after the war, he had had frequent oppor-

tunities of seeing individuals of the race, who were brought in as "captives," and was often surprised at the high degree in which they possessed certain faculties, particularly of "imitation." He had known them, within three months after they had been brought in, acquire two or three languages, and had frequently seen them representing to one another the gestures and attitudes of himself and other Europeans. Dr. Prichard, celebrated as an inquirer into races of men, thought at first that there was a resemblance between this and the Chinese race, in which he at first had concurred; but he has since come to a different conclusion. Their discovery was first definitely recorded by Vasca de Gama, who passing, 300 years ago, by the Cape put in there; but not finding gold, pushed on for India. The Dutch, however, that enterprising race, who were the rivals of the British, made a landing and a settlement there. Dr. Knox, in speaking of the races in Africa, turned particular attention to the Caffres, who, brawny, athletic, and standing six feet high, contrast strongly with the "pigmy" race, and with whom the British have for some years been engaged in war. He strongly condemned the war, and said that bullets and bayonets are not the weapons with which to effect civilisation; and that the British were too apt to resort to those means. He did not know whether he was speaking in the presence of any of his brother officers; but he must say that the Cape of Good Hope, for the last forty years, had been governed in a most imbecile manner; they had now six regiments there, and one regiment ought to be sufficient, if fair play were resorted to. He dwelt on the importance of Anglo-Saxon, or Central Africa; and expressed a hope that the British, in trying to establish their power there, would act fairly towards the races, and not carry out a vicious system of "extermination." The lecturer then directed attention to the Bosjesmans, or "Pigmies," who were, in all probability, the same race spoken of 4,000 years ago, in the third book of Homer's Iliad, as those on whom the large bird, known as the "crane," made terrible war, and amongst whose ranks it made fearful ravages. To strangers who fall amongst them, they are represented as very kind, and like all the races of aborigines, frank and hospitable, until made the reverse by the Europeans, who always abuse their kindness. Dr. Knox then announced that the "Pigmies" would go amongst the company, if they were not in an obstinate temper; and upon invitation, sweetened by a few oranges (which they ate voraciously, peel and all) and some pieces of money (of which they knew the value), they rose from their squatted position, and descended from the platform, and, nothing abashed, became very eloquent, addressing the company in harangues full of spirit and meaning, although not understood by those to whom they were addressed. They then ascended the platform, where the two men entered into a discussion, the one waiting as in a deliberative debate, until the other expressed himself, and then replying; and each occasionally, either in the midst or at the close of his address, giving two or three whoops as of defiance, and not dissimilar to those that sporting characters give when they start a fox or a hare. The discussion was full of fire, and frequently excited cheers and plaudits, although in an assembly that did not understand one word of it. The young man bore himself in it with the soul of a "hero," and evidently had the best of it. The elder of the two women was the purse-bearer, and carefully placed in a leathern pouch all the money they received.

(From the *Sunday Times*.)

On Monday last a most interesting lecture was delivered, at Exeter Hall, by Dr. Knox, on the ethnological peculiarities of a most extraordinary race of pigmies, called Bosjesmans, or Bushmen, inhabiting that part of Africa bordering on the English possessions and the territories of the Kaffirs, and supposed by the Doctor to people a large portion of the interior or central part of that great continent. The lecture was rendered still more interesting by the fact that five of this race were present—two males, two females, and an interesting little child a few months old. Before offering any remarks upon the lecture itself, it may be satisfactory to the reader to give him the following account of this strange race of beings, which we take from the writings of Professor Lichtenstein. The visit of a body of Bosjesmans to General Janssens, on the Orange River, is thus described by that writer:—

* * * *

(See extract from the *Morning Post*.)

The members of this singular tribe who were exhibited on Monday night correspond, with the exception of the infant, with the above description. The facial development—at least in the extraordinary prominence of the lower part of the face—approaches very

closely to that of the monkey. The eyes, however, are singularly animated, and give to the face an intelligent and occasionally not uninteresting look. The females are much uglier than the males. During the progress of the lecture some of those present gave an orange to each. The men devoured it with almost bestial voracity, seizing it, indeed, much after the fashion of a wild beast, and swallowing it peel and all. The females ate it much more mildly, and finally gave a portion of it to their mates. The lecturer went into an historical account of the peculiarities of this people: he quoted Homer, who, in his Third Book, alludes to the battles of the Pigmies and the Cranes, to prove that they not only existed, but were known in ancient times. At the conclusion of the lecture the Bosjesmans (who were dressed in their native costume—a rough skin hanging over the back, a bow slung across the shoulders, and the cap on the head stuck with arrows) walked down the hall, and finally entered into an apparently animated conversation on the platform. Of course what they said was perfectly unintelligible, but they seemed to express themselves with great vivacity and quickness, or, if we may use the expression, natural eloquence. Their language consists of a most extraordinary combination of sounds, being chiefly gutturals; and one of the party raised his voice at times to an inordinate pitch, producing a very harsh and grating effect upon the ear. The women maintained perfect silence, looking on, and apparently not a little pleased with the performance of their better halves. The child is a most interesting little creature, possessing black and singularly expressive eyes, and (possibly, as the features are not yet developed) much handsomer than either of its parents. The whole party are well worth seeing.

(From the *John Bull*.)

THE BOSJESMANS.—Dr. Knox delivered a lecture at Exeter Hall, on Monday evening, to rather a scanty audience, on the singular race of South African savages, designated by the Dutch “Bosjesmans,” or bush people—a perfectly inapplicable name, according to the lecturer, inasmuch as these dwarfish savages are always found in deserts, and are unknown in woody land. Owing to the extreme rapidity of his delivery, in which different subjects and divisions of subjects were inextricably blended into one, Dr. Knox’s observations were often unintelligible, and sometimes sounded even incoherently. The main source of interest was, therefore, derived from a view of the strange people themselves, who were the subject of the lecture—men with scarcely any attribute of humanity, and women still more repulsive in appearance. They are very low in stature and small of limb: the facial line has more in it of the baboon than of the human being; while their crouching and squatting attitudes carry out their similitude to the brute. In rather a fanciful hypothesis, the lecturer endeavoured to identify these poor creatures with the pigmies in Homer who waged war against the cranes. A more painfully striking spectacle can hardly be imagined than was afforded by the advance on the platform of the four bewildered savages (two men and two women). Their fear was evident by their reluctant and crouching approach, and their stealthy glances, characterised both by ferocity and terror. One of them held his hand horizontally over his eyes, as if he were dazzled by the lights and scared by the company. Yet, though far removed from the pale of their fellow creatures, and made fierce by persecution, these forlorn beings are clearly not destitute of kindly and gentle emotions, as evinced by the anxiety of the mother for her baby, which, when brought to her, she kissed and suckled with tenderest care; and by the manner in which each of the four took the hand of any of the company who proffered that token of good will. Not content with the ordinary mode of salutation, the savage would not release the civilised hand he held until he was permitted to bow down and kiss it. We trust that the appearance in this land of these wild and most inferior of specimens of mankind, will instruct us in our duty to their nearly helpless and half-famished brethren in South Africa. The exhibition was one of the deepest interest.

(From *Douglas Jerrold’s Newspaper*.)

THE BOSJESMANS.—The exhibition of these people ought to be more popular than was that of Tom Thumb. The General, as he was absurdly called, was but a shapely sort of abortion; a speaking, smooth-skinned ape—an accident; but these Bosjesmans are creatures of a distinct race; men and women, yet almost distinct from humanity; quick-eyed to a marvel, but their quickness of vision is that of a wild beast, or at best that of an uninformed deaf and dumb man, depending solely on his eye-sight for the knowledge, half-instinctive, of what is passing.

On Monday, a lecture was delivered at Exeter Hall, on their physiological characteristics, by Dr. R. Knox, who explored the south of Africa to the great Desert, a region little known. In illustration of the lecture, five of these Bosjiemans, or Bush people, two males, two females, and an infant were introduced to the audience. The probable extinction of the aborigines of Africa gave peculiar interest to the lecture. Dr. Knox noticed that specimens of the Hottentot race had been brought over to this country before; but the Bosjieman was in some respects a grade lower in the order of mankind than the Hottentot.—He was the outcast of the Hottentots, hovering around the back settlements of Africa. For the species now exhibited, the name Bosjieman, or Bushman had been now invented; but they might be classically called Pigmies. Homer, in the third book of the ‘Iliad,’ describes a pigmy race in Africa to which this diminutive people bear resemblance. The lecturer divided the African aborigines into three orders. The full-sized Kaffir; the smaller-sized Hottentot; and the still smaller Bosjieman, whose average stature was—female, 4 feet 2; male 5 feet, or somewhat under. The Bosjieman is well-proportioned, strong and active; a remarkable physiological peculiarity with the race was this—that the head is shorter than that of any other race, and the brain much smaller, resembling in form that of the lower animals. The Bosjieman lives in a completely wild state, feeding on fruit, herbs, lizards, reptiles, &c. After the lecture, the “yellow-skinned” family promenaded the room, the baby being exhibited by a European nurse. The costume of the men consisted of tawny hides of skins, which hung down to the knees over a close tunic; the legs were bare, the feet encased in dirty slovenly sandals; a coarse calico band was worn round the head, and a number of arrows thrust through it composed a wing-shaped head-dress. A most primitive-looking bow was slung across the shoulders. The dress of the women only differed in their wearing conical caps made of some tough hide or skin, and gold ornaments in their ears. Whenever the Bosjiemans were offered money they set up a loud hilarious cry.

We have little to add to the particulars already given touching this extraordinary race of people. They were exhibited for the first time at the Egyptian Hall on Thursday last, when they went through a series of performances illustrative of their customs in their native country. Their dances and whoops differ little from the graceless gestures and discordant sounds peculiar to barbaric tribes; but their language is peculiar. The man of the party addressed the audience in an emphatic manner, in a fine, manly tone of voice—the peculiarity of his utterance being a certain click—a sound very like that used by ostlers to urge their horses. The girl also addressed the audience, and in a voice rather dulcet than harsh. None of the party betrayed the slightest timidity, though in the presence of a large concourse of people; the woman sat comfortably smoking and occasionally amusing herself by rubbing her flesh; and the girl blew kisses to a gentleman who had presented her with a half-crown. The scenery, painted and arranged by Mr. Johnstone, is vigorously designed and coloured, and forms a most effective and appropriate back-ground to the group. This exhibition is more interesting than the Ojibbeway or Ioway show.

(From *Douglas Jerrold's Magazine*.)

The Bosjesmans, or Bush people, on whom a lecture is to be delivered by Dr. Knox, at Exeter Hall on Monday next, are said to have such extraordinary acuteness of sight that they have been used by the British army, when captured near the Kaffir country, as human telescopes. Professor Lichtenstein, in a work on Southern Africa, published by Colburn, says—“Their sight is rendered so acute by spying continually around them, from a great height, after their prey, that they perceive objects clearly at a distance which no European, with the best eyes, could see without the assistance of a telescope. Of this I have witnessed frequent proofs, as I have seen them discover flocks of antelopes at a distance of a mile and a half.”

The following are extracts from the Manchester and Liverpool press:—

(From the *Manchester Courier*.)

EXTRAORDINARY EXHIBITION. — This is decidedly the most fitting heading we can prefix to the few brief particulars which we can give respecting the aborigines from the south of Africa who are now exhibiting in Newall's-buildings,

Market-street. The "group" consists of five individuals, four of whom are adults, and the fifth a babe six months old, the offspring of two of the party who stand in the relation of husband and wife. Their supposed ages vary, the oldest male is upwards of forty, the younger not much more than thirty years old. The married female is older than her husband by some years, while her companion of her own side is younger than any of the adults. In every respect they are calculated to excite the greatest astonishment, and to confirm to the full those "tales of travellers," which we have certainly been inclined to look upon with suspicion in glancing over the scanty materials we possess for anything like a complete knowledge of a people who, in their very position in their own rude state at home, are an anomaly and a puzzle; distinctly separated, as we understand them to be, in colour and other particulars, from the African tribes whose territories border on theirs. In an extract from Moffatt's work on Southern Africa, a fearful picture of their condition in their native wild, is presented at the head of their descriptive hand-bills, but, after visiting them, we came away fully impressed with the belief judging from their conduct when under control, that it is scarcely possible for that quotation to exaggerate the depths of wretchedness into which, as a people, they are sunk when dependent upon their own resources. Of their genuine character there can be no doubt; if the appearance of the people themselves did not attest that, Capetown papers have given satisfactory information upon the point, while gentlemen who were in the room yesterday, and others who have visited them since they were first exhibited, declare them not only to be true Bush people, but exceedingly good specimens of their race. To the student in ethnology and psychology there cannot be more interesting objects for contemplation. In them he sees the representatives of a people whose origin has been doubted, and the subject matter for dispute ever since the interesting study of the natural history of mankind has been pursued with anything like regularity; some writers believing them to be descended from the Chinese, and therefore connected with a nation in a comparatively high state of civilisation, while others have placed them but a step above the animals, maintaining that they, with the Esquimaux and the Australians, are not to be considered as men, in the full sense of the term; and not only denying that they are endowed with like faculties with ourselves, but likewise asserting that they are organically different from us, and can never be raised to an equality in morality or intellectuality, or in the great attributes of humanity with the majority of the European nations. They have, in fact, been considered by writers and travellers of note, a sort of half man half brute, scarcely capable of the same improvement which the horse and dog exhibit under the training of civilised man; and their ultimate lot has been named as that of slaves, or, where they continue to repel the efforts of their invaders, nothing short of slow but sure and utter extermination. Deeply degraded, however, as we must admit them to be, closely approximating in conduct and demeanour to soulless beings, a watchful observation of the party now exhibiting tends to confirm, in some degree, the more hopeful accounts which minute examination in their history and capabilities have led travellers to give, within the last few years, and to class them as degenerate Hottentots, reduced to their present condition by the development of one of those circumstances which are so inscrutable in the doings of an all-wise Providence. On Wednesday night, while viewing the exhibition of the party on the stage erected for them, we were struck by the dignity of the elder male, approaching in some respects to the well-known proud and determined coolness of a chieftain among the North American Indians; and with the almost utter indifference displayed by him to the presents of sweetmeats, &c., which were thrown upon the stage, an indifference by no means shared in by his wife and his companions. The exhibition of consciousness of his position too, was somewhat remarkable. After a mock bush-fight with the younger man, in which he was considered as beaten, he sat moodily by the brazier of hot coals, and when the time for dancing arrived he declined to stir; still continuing to smoke his wild flax. A penknife was handed to him, and when he had examined it very cursorily, he handed it over to his wife, and uttering a few words he rose and prepared for the exercise of dancing. We could scarcely make this accord with the statement of several persons that these extraordinary people were quite unconscious that they were exhibiting, and were in fact under the delusion that they were holding a sort of levee, at which great numbers of people, by some means or other, were assembled to see them, and on whom they conferred a favour by showing themselves, the obligation being discharged by presents of fruits or other articles. In the bush-fight, though in a confined space of a few feet, and the mimic business was carried on behind imaginary bushes, there was much to attract attention to the two actors, and some of the attitudes of watching were

exquisite, and such as a painter or sculptor would have looked upon with interest. While, however, we look upon them as human beings capable of sharing in the same destinies with ourselves, we cannot but add that they are mournful specimens of that work so fearfully and wonderfully constructed by the Almighty.

(From the *Manchester Guardian*.)

THE BOSJESMANS, OR BUSH PEOPLE FROM SOUTHERN AFRICA.—These living types of a race, perhaps one of the lowest in the scale of humanity, and now becoming rapidly extinct, offer a subject of the greatest interest, alike to the man of science, the student in human physiology, and the curious, as being the first living specimens of this singular variety of the great human family—the Ishmaels of the African continent—who have ever been induced to visit the abodes of civilised man; and for descriptions of whom we have hitherto been entirely dependent upon the testimony of the few travellers who have visited their desolate and far-off region. To the student in phrenology these Bush people offer an especially interesting study, as affording strong corroborative evidence in support of the now almost universally-admitted truths of that science. The heads of this singular group, and a skull of one of their fellows, in the possession of the gentleman who has brought them to this country, exhibit almost as striking an absence of the intellectual and higher faculties as is observable in the skull of that mockery of humanity, the baboon; while the preponderance of the animal is almost equally great. There is, however, a marked superiority of phrenological development in the mother of the child born on their passage to this country over any of her companions, and she exhibits a much greater degree of intelligence than either; while we learn from their guardian, that she is a most excellent mother, kind and affectionate in her disposition, and exceedingly docile; the others, on the contrary, being very self-willed and difficult to manage. The kindness, however, with which they have been treated since their arrival, does not by any means appear to have been thrown away, as they seem perfectly happy and contented, and on the receipt of an orange or other trifle, exhibit the liveliest emotions of gratitude, by kissing the hand of the donor, and manifesting other unequivocal signs of pleasure. They were fairly intoxicated with delight on the two females being presented with a necklace each, by one of the company present, composed of round metal buttons, and a smaller one for the child,—the females exhibiting all that passionate love of adornment which seems inherent in the breast of every daughter of Eve, whether civilised or savage; and the males scarcely less so, in the speechless admiration with which, so decked, they appeared to regard their spouses. We may mention that they are natives of the country bordering the great Orange river, in the interior of Africa, 1,200 to 1,400 miles from Cape Town; and their supposed ages vary between thirty and fifty, the mother of the child being the oldest of the group. They have picked up a few words of English and Dutch; but their intercourse with their guardian is chiefly carried on by pantomimic signs. Their own language appears to be singularly barren, exceedingly harsh and unpleasant to the ear, and used with much gesticulation. Its most remarkable feature is, that mingled with the articulate tones, and the gutturals and nasals, are some inarticulate *clicks* or *clucks*, produced by the tongue being struck against different parts of the mouth, so as to produce an audible sound not easily described on paper, but varying in depth, with the part of the mouth from which the tongue is struck. The stature of these people is another peculiarity: the two couples are considered as of two quite different tribes, though both speak the same language; but there is a striking difference in their stature. The larger couple are about five feet three inches in height; the smaller not more than four feet, and these suggest the idea of the “pigmies” of the ancients. The strange mixture of the Mongolian, Malay, and Negro in their characteristic form and features is very striking; and while they seem but little elevated in the chain of being above the baboon and the chimpanzee, we learn that the tall and athletic Kaffir flies from one of these diminutive creatures with the greatest terror; for their want of physical strength is compensated by their skill in the use of poisoned arrows, a wound from one of which is almost always mortal. These creatures are continually smoking the wild hemp of their country, a plant from which they also obtain the poisonous juice in which they dip their arrows. They go through a sort of performance; all four dancing one of their national dances, which somewhat resembles those of the North American Indians, especially in its being conducted and regulated by a double stroke of the hand, as a substitute for a tom-tom or drum. The two men display their mode of stealing on their foes; and certainly it must be no pleasant thing to see a man stealthily

prowling in your neighbourhood with a poisoned arrow fitted to the string, waiting only till you give him an opportunity of stealing upon you unperceived, to send the death-shaft on its flight. As a variety of the race of man never before seen in England, we recommend a visit to these Bush people.

(From the *Manchester Express*.)

THE BUSH PEOPLE.—These wild and uncouth inhabitants of the South African desert have been daily receiving company at the large room of Newall's-buildings, since we last noticed them. Their appearance and manners have excited the astonishment of all visitors, and we are glad to be able to say that these have been many and highly respectable. Small presents, such as beads or caps to the child, oranges, cakes, toys, and various nick-nackeries, are made to them from time to time, principally by ladies, and elicit the warmest acknowledgments. They leave for London very shortly, and we therefore advise all who have neglected the opportunity, to take advantage of the short time that remains to see this specimen of a singular and now almost extinct race.

The gentleman under whose care they have been brought hither, causes them to go through various movements and dances, and to play on their wild and uncouth musical instruments. Their language is rude and harsh in the extreme, the peculiar *click* which Mr. Moffat so graphically described to his audiences several years ago, being easily distinguished above all other sounds. Since the exhibition was opened, the strange visitors have been seen by great numbers of respectable citizens, and all who have not paid them a call we would advise to lose no time in doing so, as the gentlemen in charge of them, on taking them away, entered into a stipulation to return them to their native country within a certain time, which will render their stay here limited.

(From the *Manchester Times*.)

SOUTH AFRICAN BUSH PEOPLE.—The contemplative philosopher, the searching naturalist, and above all, the zealous promoter of Divine truth, will find ample source for their philanthropic determination to benefit and civilise the yet barbarous portions of the globe. In visiting the above exhibition, which, whilst portraying the yet lamentable state of many tribes of the human race, distinctly proves the proud and lofty superiority that mind possesses over matter; for the minds of these Bush people are plainly in dark torpidity, scarcely superior to some of the brute species! Never were we more surprised and startled than at this true specimen of what we have above described. Personal inspection will convince the most sceptical.

(From the *Manchester Examiner*.)

THE BOSJESMANS, OR BUSH PEOPLE.—All readers of South African history are familiar with the name of Bushman, as applied by the Dutch settlers at the Cape to the wild and ferocious race of people scattered over that extensive and hitherto partially explored region, leading a life of alternate indolence and warfare. A specimen of this strange, uncouth people, two men and two women, and, we believe, the first of the race that have been brought hither, are now being exhibited in Newall's Buildings, Market-street. They are from the Orange river, and have been brought hither, at considerable trouble and expense, by Mr. Bishop, who was only allowed to do so on condition of returning them soon to their native land. A child was born to the eldest female on the passage. To the student of physiology, the features and whole organisation of these people cannot fail to prove interesting, their remarkable conformation of skull, angularity of face, and diminutiveness of stature showing them to occupy a very low place in the scale of humanity. They are dressed in the skins and other savage accoutrements of their country, and are inveterately addicted to smoking.

(From the *Manchester and Salford Advertiser*.)

THE BUSH PEOPLE.—This extraordinary exhibition still claims attention. We understand that the Bush people have been visited by most of our philosophical and distinguished townsmen, who have expressed their feelings of wonder and surprise at the character, habits, and appearance of these singular beings. We advise a visit. The party exhibiting consist of a party of four of the Bosjesman tribe, and a baby, born on

the voyage to this country. They are the first natives of that part of Africa that have ever been seen in Europe, and certainly exhibit peculiarities that stamp their originality. In size they vary from 5ft. 3in. to 4ft. 6in., the elder couple being of the taller tribe, and presenting the average size of this people; and the younger pair, and the best looking, that of another. They all have bright expressive eyes, and seem good tempered and fond of each other. Their affection for their offspring was beautifully manifested in the room. A lady present took the infant from the woman during the dance, and when she delivered it over to the mother at the conclusion, the manner in which she received it was at once touching and graceful. She kissed the hand of the lady several times, and then the baby. Their manner of dancing resembles that of all uncivilised people, being a monotonous stamping and twirling about, accompanied by shouts and great gesticulation. At the close, the male dancers kneel down, and laying the head upon the ground, utter thanks to their lady partners for their gracious services. After the exhibition, through the politeness of Mr. Bishop, we were admitted into their private room, where they appeared to be enjoying themselves with the greatest *abandonment*. They sat squatted on the floor, eating with great apparent relish a dinner, consisting of soup and other things, which, with the exception of spoons, the use of which they were taught on board ship, they ate in the most primitive style. To prevent cold after dancing, Mr. Bishop permits them to have a small portion of weak spirit and water. When this was brought to them, the eagerness which all manifested for it, and the lament over some portion which was lost, was both curious and characteristic. They smoke most inveterately, and seem to enjoy the weed, a species of wild hemp, with the utmost delight. What particularly attracted our notice was the extreme affection they all manifest for the baby, the mother especially. It is an interesting little specimen, with its bright dark eye and merry antics. Their costume is very *outré*, consisting of skins, with similar caps; but their habits seem much less civilised than those of the American aborigines, and their love of finery less fastidious. In order to show their performances with better effect, especially their manner of fighting, a small stage has been erected, with bushes at intervals, behind which they skulk and dart their poisoned arrows. Mr. Bishop informed us that they are perfectly harmless, but self-willed in the extreme, and it is only by great kindness he is enabled to get them to go through their various dances. The parties present expressed themselves gratified and astonished at the exhibition, and we confidently recommend them to the attention of the man of science and the student in zoology.

(From the *Liverpool Mail*.)

THE ABORIGINES OF SOUTH AFRICA.—A gentleman of Liverpool, after a few years' residence in the interior of Southern Africa, has succeeded in bringing to this place a party of the natives of that country. They consist of two men, supposed to be respectively aged about thirty-five and forty-five years, and two women, aged about thirty-five and fifty, together with an infant of the elder female, about four months old, born during the passage. To these living personages he has added a collection of their implements of war, garments, &c., all tending to show how very nearly sentient beings may sink to, or rather have never risen above the condition of animals unendowed with reason to guide or govern their instinctive propensities. Their appearance has already created considerable surprise among both the learned and the curious; they are of rather diminutive stature, of a dark copper colour, and in some degree the features of the ordinary African. They are supposed to belong to one of the numerous tribes of their benighted country which have not yet emerged from absolute barbarism. Their attire consists of a head-dress of untanned skin, a mantle or cloak of similar material, fastened round the throat, and reaching to the middle of the body. A skin petticoat tied round the waist, and reaching to the knees, completes this very uninteresting costume. Their habits are by no means repulsive. Like the North American Indians, they take little or no notice of strangers, and converse with each other unrestrainedly. Their language—if the singular sounds by which their conversations are conducted can be termed a language—completely puts our alphabet *hors de combat*. It is not unlike the chirps of birds, and is supposed to consist of about twenty words, whose meanings are varied by the pronunciation. These variations are very copious, and are capable of giving expression to all the passions which sway the human heart. For this language there are no signs or types by which their thoughts may be recorded in their own or any other tongue. These little people are perfectly harmless, and seem to enjoy the highest bliss while engaged in smoking tobacco through mutton bones, in lieu of pipes. During the exhibition a

species of native dance is performed by the men, in which is introduced many outlandish capers—the females singing and keeping time by clapping their hands. As the dance proceeds, the song rises from *andante* to *allegro*, causing a corresponding rapidity of movement on the part of the men; until at last the African Eve, becoming proportionately excited, and throwing off her upper garment, joins the merry movement with a grace and poetry of motion worthy of Taglioni. Many of her attitudes are what is termed “classically beautiful,” so much so as to jeopardise the originality of the Cachuca, Bolero, Crakovienne, and all the other *intellectual* “*pas de hambogs*” which are now delighting civilised Europe. On their first hearing the delicate strains of the accordion, they seemed perfectly spell-bound; amazement, awe, surprise, and admiration alternately lighting up their features. A visitor, who happened to have a musical snuff-box, secretly wound up the instrument, and placed it in the hand of one of the bush ladies. Her astonishment was highly amusing. She examined the box closely, turned it repeatedly over, and in a few moments handed it to her husband, who was listening with intense interest. On receiving possession of the toy, he rolled about the floor in extacy; indeed, when the music ceased, his head was under the fire-grate. We can, therefore, scarcely imagine a more interesting exhibition, taken as a whole, to the philanthropist, and more especially to those who are anxious to propagate the gospel as the means of extending with its truths the blessings of civilisation throughout the world. From what we could collect as to the manners and habits of these people, it appears that they have no mode of computing time, and have no idea of their own or the ages of their companions. Of a future state of rewards and punishments they are equally ignorant. These poor savages are every way worthy of attention, as in some degree testing the accuracy of travellers who are often supposed to deal largely in the marvellous, when describing men and things at a great distance, and render the public much indebted to the enterprising traveller for bringing this party under its notice.

(From the *Liverpool Standard*.)

THE BUSH PEOPLE.—This interesting exhibition is to close in a few days. The continued excitement which prevails amongst the scientific, as well as all others, to see these strangest of human beings ever exhibited in this country, is unabated, and every visitor expresses high gratification.

It is impossible to look at the specimens thus brought before us without feeling a strong conviction, from their defective physical and mental organization, that they are of a race sentenced to speedy extinction. The tribe to which they belong is rapidly diminishing, and it is no wonder that they are, being located between races on the north distinguished by a greater developement of physical power, and on the south by European intellect. They are doomed to extinction. They cannot compete with stronger minds and stronger bodies. They can live only in the bush—when that is invaded they will become extinct.

(From the *Liverpool Journal*.)

BOSJESMANS, OR BUSH PEOPLE, FROM SOUTHERN AFRICA.—Interesting specimens of a most extraordinary race of human beings have landed in our port. They are the Bosjesmans, or Bush People, from the interior of South Africa, of which so much has been written by the missionaries, and the few who have travelled to that far-distant region. They are natives of the country bordering the Great Orange River, 1,200 or 1,400 miles from Cape Town. They exhibit almost as striking an absence of the intellectual or higher faculties as is observable in the skull of that mockery of humanity, the baboon, while the preponderance of the animal is almost equally as great. In every respect they are calculated to excite the greatest astonishment, and to confirm to the full those “tales of travellers” which we have certainly been inclined to look upon with suspicion. We could scarcely have credited that such a race could be in existence on the earth. That they are genuine no one can doubt, in proof of which we give the following extract from a Cape Town paper of the 24th of December, which we have just received:—

“We understand the brig *Fanny*, Captain Wheeler, which recently left Table Bay for Liverpool, had on board an unusual kind of exportation, viz., two males and two females of the genuine Bushman species; they are in charge of a Mr. J. G. R. Bishop, who has been at considerable trouble and expense in procuring them from the interior. They are authentic specimens of this diminutive and rapidly-decreasing tribe of aborigines, found only in Southern Africa.”

